

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Eccliaistical Affairs.

MISSIONARY ENTERPRISE IN CHINA.

THE Foreign Office has just published some extremely interesting official correspondence on the subject of Chinese Missions, between Mr. Wade, the British Minister at Peking, and Earl Granville, Her Majesty's Secretary of State for Foreign Affairs. It seems to have arisen out of a desire on the part of the Chinese Government to supplement existing treaties between China and the United Kingdom by regulations intended to put vexatious restrictions upon missionary enterprise in that Empire. The complaints upon which these supplemental regulations are based, happily do not apply to Protestant missionaries, or, if they do, in the slightest degree. They aim at the abolition of orphanages and sisterhoods of charity, and object to women frequenting Christian churches; at putting an end to any protective jurisdiction over native converts assumed by missionaries; and against alleged attempts on the part of missionaries "to interfere in private lawsuits, to abet the alienation of property to religious uses, to withhold offenders from justice, to insult the religion of the country, to misappropriate and transfer passports, and to receive rebels and other disreputable characters as converts."

There seems to be good reason for believing that the alleged grievances which the regulations are professedly framed to remedy, have been greatly exaggerated by the Chinese authorities. The French Minister at Peking has characterised the complaints regarding them as "aggressive"—and, to some extent, we can well imagine, they have originated in the over-forward suspicions of Chinese mandarins, and in the inventive enmity of Chinese literati. Nevertheless, the fact that there are in China between four and five hundred Roman Catholic missionaries, the largest proportion of whom are French, viewed by the light thrown by history upon the "zeal without discretion" which the missionaries of the Roman Church have displayed in other countries, and in China itself in former times, prevents our being altogether surprised that matters do not proceed as smoothly as could be wished, or that the governing classes in China should apprehend political perplexities likely enough to embarrass their future relations with foreign Powers, as well as with their own people. To such apprehensions, in the main, we suppose, the anti-

pathy of the Chinese authorities to Christian missions may be traced—and hence, while they need to be dealt with firmly and courageously, some allowance should be made for an irritation on their part which we find it difficult to understand.

Mr. Wade has taken, we think, a tolerably correct measure of the practical significance of the State paper put into his hands by the Government to which he is accredited. His comment upon it is very emphatic. "To secure the missionary," he says, "against the hostility of the lettered class, one of two courses must be pursued: either the missionary must be supported out and out by the sword of the protecting Powers, or he must be placed by the protecting Powers under restrictions which, whilst leaving him always as much latitude of action as, if simply intent on Christianising China, he is justified in desiring, will yet enable the Chinese Government to declare to those whose conservatism chafes at the present pretensions of the missionary, that he, the missionary, is not authorised by the Powers protecting him to put forward the pretensions objected to." The reply of Lord Granville, on the part of the British Government, appears to us to be as satisfactory as could be desired. "They have uniformly declared," he writes, "and now repeat, that they do not claim to afford any species of protection to Chinese Christians which may be construed as withdrawing them from their native allegiance, nor do they desire to secure to British missionaries any privileges or immunities beyond those granted by treaty to other British subjects." No missionary from this country, we trust, would desire anything further of his Government. The 8th Article of the Treaty of 1853 lays down that "the Christian religion, as professed by Protestants or Roman Catholics, inculcates the practice of virtue, and teaches man to do as he would be done by. Persons teaching or professing it, therefore, shall alike be entitled to the protection of the Chinese authorities; nor shall any such, peaceably pursuing their calling, and not offending against the laws, be persecuted or interfered with." As to the policy, or rather impolicy, regarded in a Christian sense, of inserting this article in the treaty, we will not now repeat our former observations. There it stands, and cannot now be effaced without shaking the authority of the entire instrument. Much, however, depends upon the interpretation put upon it by the several parties to the contract, and we rejoice that our Government has formally declined using it "to secure to British missionaries any privileges or immunities beyond those granted by treaty to other British subjects."

As to the alleged assumption by missionaries of a protective jurisdiction over native converts, the remedy, remarks Lord Granville, is sufficiently afforded by the treaties. If British missionaries behave improperly they should be handed over to the nearest consul for punishment. If the local authorities are not satisfied with the redress administered by the consuls, they should appeal through the Government at Peking to Her Majesty's Minister. Both Ministers and consuls are armed with extensive powers for maintaining the peace, order, and good government of the Queen's subjects in China; and if those powers are inadequate they will be readily increased. Until the insufficiency of these powers for the purposes

for which they have been or may be given is proved, "Her Majesty's Government," we are told, "must decline to supplement the existing treaties by regulations which, although only intended to deal with a particular class of British subjects, would undoubtedly subject the whole British community in China to a constant interference in their intercourse with the native population of a most vexatious description." Here, we would fain hope, the uneasiness felt in respect of British missionaries in China will cease. They stand upon the same footing as the rest of Her Majesty's subjects in that empire. They cannot do with less protection—they will not, we are convinced, ask for more. And what they have, they have, not as Christian missionaries, but as British subjects.

CANON LIDDON ON THE FUTURE OF CHRISTENDOM.

THE action of the Dean and Chapter of St. Paul's in opening the cathedral for evening lectures to young men engaged in business in the City deserves warm commendation; and no difference of judgment on Church-questions or on sacramental doctrine ought to prevent the hearty expression of admiration for the courage therein displayed. It required no small daring of the best sort to break through the superstition which restricts the instruction to be afforded in sacred buildings to the sermons. Few things are more to be lamented than the waste by imperfect use of the religious edifices of Christendom. One may even imagine the triumph of whatever powers of darkness exist over a "sanctity" so complete as to exclude most of the modes of reaching a generation of men so signally in need of instruction, and not unwilling to receive it if offered in a rational and social form for their acceptance. Days and places of worship have indeed been "set apart" by some minister consecration, if they are esteemed too holy to permit the instruction of the people in those knowledges which form the foundation of faith. The Christian revelation bases itself on previous revelations of the Divine in nature and in history, and it has been one of the most regrettable victories of ecclesiasticism that both have been nearly altogether excluded from the Church.

The Nonconformists, with a few exceptions, as, for example, in Surrey Chapel, where the Monday Evenings for the People have proved during many years the introduction to a higher style of living for numbers who first then listened to instruction within the doors of a church—have not shown themselves much wiser in this matter than the clergy of the Establishment. A little daylight, in the form of nature teaching and historical recitals, let into all the churches of the land, would assuredly assist theological thought and Christian fraternity; while it would almost certainly attract multitudes who, in their present state of mind, utterly refuse to listen to interminable liturgies, or to the not infrequent infliction of unreal and provoking sermons.

The special subject chosen for illustration by Canon Liddon—the Future of Christendom—was one well-fitted to awaken a profound interest in his youthful audience, and he handled it both in outline and colouring with a breadth which might have been anticipated from so great a master. He sketched in the forces which threaten European Christianity on the

side of democratic scepticism; and, for a Canon, may be said to have fairly faced with equanimity the prospect of the ever-diminishing political importance of the Church and its clergy; gathering hope, in anticipation of the conflicts with infidelity which await us, from a review of the survival of Christianity in all the deluges which have successively assailed the civilised world. It survived the fearful shock of its collisions with Roman paganism, armed with imperial power. It survived the more threatening danger of the chaos which ensued on the breaking up of the Western Empire. It survived the fierce onslaught of Mohammedanism. It survived the social and political break-up from within of the French Revolution; and has shone with a brighter light than ever, in contrast with the monstrous births of crime and disorder which have sprung from the abyss of modern democracy. Whence it is argued that there is a life in Christianity which will survive even the more dread convulsions of the coming age—an age when the ferocity of Rome, the ruthless fanaticism of Islam, the coarse sensualism of the Merovingian era, and the blaspheming violence of French unbelief, may appear again on a wider stage and in combination for the destruction of the Gospel.

We find no fault with the limits which Canon Liddon prescribed to himself in his review, but we may venture to suggest in this connection that no small service might be rendered to society and to science by anyone who would be at the pains of collecting together the authentic utterances of the four leading schools of thought which concern themselves with this special question of the future of the world, with some detailed account of the evidence or argument on which they respectively rest their expectations of final triumph. For it is certain that each of these schools of opinion, the Roman, the Sceptical, the Protestant, and the Chilistic, reckon on the final and universal victory of their own ideas. There is first the plan for the world's regeneration which prevails at Rome. There is no belief more deeply rooted in the minds of the rulers of the "Catholic" Church than that Divine Providence designs for her—the survivor of so many catastrophes—a world-wide and complete triumph over the whole family of man. The Pope and the Cardinals have no doubt that some day, and perhaps soon, after the temporary resistance of a rebellious Antichrist, Rome will become the spiritual Mistress of the world. All men will embrace the Papal creed, and bow down before the infallible Vicar of God on the Seven Hills. Divine judgments will cut off obstinate Protestantism, and scepticism, its proper offshoot. War will desolate and plough up for a better crop the field of heathendom; missions will convert the eastern polytheists; and all the earth will then "break forth into singing" under the reign of the Society of Jesus. The world will become one immense Paraguay, and every form of error will fly before the rising sun of Popery in exiles.

Side by side with this extravagant delusion there breathes and burns with a marvellous force of life the hope of the party of Rationalism. In every land, from the poles to the equator, there is scattered an innumerable company of minds who have lost their faith in all the religions of the world, and who look forward to the overthrow, at no distant date, of every form of faith in the supernatural. As for Romanism, its last days are at hand; it will vanish before the wrath of the awakening millions who are rising to assert their rights and to annihilate their oppressors. Freed from the incubus of superstitious terror, the human mind will fling off the yoke of sacerdotal tyranny. Protestantism, too, will collapse over the ashes of its worm-eaten Bible, and over the ruin of its creeds riddled by the successful criticism of science and philosophy. The days are thought to be near when the "positive religion" shall displace the phantoms of supernaturalism, and earth resume its proper place in the interests of man distracted by ages of delirium and centuries of priestcraft. Paganism in its freedom and beauty is to come again; the so-called soul is to give place to the body in a world of common-sense; and man, acknowledging his true relationship with the animals from which he has been evolved, shall live and die in a humble and contented materialism.

Between these opposing faiths Protestantism lifts up its head in vigorous assurance of its own destined supremacy over both of them. It writes "No Popery" on the wall, and does not run away from the conflict which it has challenged. Neither Papal error nor sceptical idealism, nor a debasing materialism, will conquer the world. The Christianity of the Scriptures is destined to universal sway. The Bible, which has outlived so vast a series of attacks, will survive the final onset. It is not dead yet. Truth delivered from the entanglement of tradition, the holy books delivered from

the injurious patronage of the Church and from Church theories of their inspiration, will prove more than a match for all the new adversaries, and will supply the needed energy of conviction to men whom Providence will raise up for the last terrible conflicts with superstition and scepticism, and perhaps for the last required martyrdoms. There is a reserve of force in spiritual Christianity which is equal to the closing combats with error. The revealed Christ is the power of God for the world's salvation. The false religions of the earth, brought into direct contact, and compelled to reciprocal study, will, like the Roman augurs of whom Cicero tells us, laugh with mutual scorn in each other's faces, and disappear. The Divine Providence and the Divine Spirit working together, and animating the efforts of the soldiers of truth and liberty, will weave the affairs of all nations into an entanglement through which the downfall of all the great religious delusions shall occur at once with a general crash, and the whole field will then be open to the victory of the Cross.

Lastly, there is a school of thinkers, not perhaps always deserving of the extreme contumely which its more noisy advocates might seem justly to invoke, who admit within the circle of their expectations some supernatural element of hope; who imagine that the development of human history resembles in one respect the development of the globe which man inhabits, and who assert, with Sir Roderick Murchison, the law of recurring catastrophes. Such persons believe that the future belongs to an order of things not seen as yet, one to which the past chaos of nearly two thousand years offers no parallel, or at best in the Poppedom but an infernal parody; an era when the Kingdom of God shall be established "by signs and by wonders and by war," as at the Exodus from Egypt; and when at the close of ages of patience the outraged powers of Heaven will avenge the cause of truth and righteousness on earth. There is no doubt that this school comprises men alike in England, Germany, and America, of far different calibre from some of its vulgar advocates, although its literature is poor, and altogether unworthy of those sublime prophecies on which it professes to form its extraordinary aspirations.

The practical moral of such a collection of utterances as we have imagined would surely be to teach all teachable minds to look forward with fervent faith to a future in which the sensual and sacerdotal past will be lost in the forth-shining glory of God and of Man.

THE DISESTABLISHMENT MOVEMENT.

ASHTON.—Undeterred by the violence of their opponents, the Ashton Liberal Committee proceeded with the first lecture of their winter course on the 11th, the lecturer being the Rev. J. G. Rogers, of Clapham, and his subject, "The Education Question and Religious Equality." In an article on the subject the *Ashton News* says:—"The overflowing audience at the Town Hall on Tuesday night, which welcomed the Rev. J. G. Rogers once more to Ashton, was due in part to that gentleman's great popularity while a resident in the town, but we have no doubt also that it was partly owing to the defiance so coarsely and brutally flung in the faces of the Liberatorists of the town by the Tory rioters on the occasion of the annual meeting of the Liberation Society. The ruffians and their ringleaders, who disturb public meetings and endanger the lives of peaceable citizens by their murderous proceedings may find favour with the mayor of Stalybridge, but they are intelligent enough to understand when they have gone far enough in Ashton, and to keep at a safe distance. But for the certainty that an attempt to renew the disturbance would be put down in the most vigorous manner, there is no doubt Mr. Rogers would not have been allowed to give his lecture in peace, and the disgrace of insulting an old and respected townsman would have been gloried in; but the game was too dangerous, and the beer and bludgeons which are the main defences of the State Church were not called into requisition to convince its opponents of the erroneousness of their opinions. The lecture of Mr. Rogers, as might have been expected from his well-known powers, was a timely and eloquent discussion of the question of national versus denominational education, which is now occupying so much of the attention of the public. It furnished evidence to the lecturer's friends and admirers that his great abilities have not been allowed to rust since he removed to the metropolis from his sphere of activity in Lancashire, and was marked by all that grasp of the subject, and that felicity in presenting in most telling points, which, long ago, secured for Mr. Rogers a foremost place as a popular lecturer." Wm. Sutherland, Esq., presided, and Hugh Mason, Esq., and the Rev. J. Hutchinson seconded a vote of thanks to the lecturer.

OLDHAM.—The Rev. J. G. Rogers lectured to a good audience in this town on the 11th inst., his subject being, "What the Bishops and Clergy say of Disestablishment." Dr. Yates presided. This

lecture is to be followed by others, delivered under the auspices of the local Liberation Committee.

SOUTHAMPTON.—On Monday, the 11th inst., the secretary of the Liberation Society attended a conference of the Society's friends, held in Portland Chapel. It was presided over by Mr. G. Downman, and, in addition to the address given by Mr. Williams, speeches were delivered by the Rev. Messrs. Cavan and Scobling, Mr. Pearce, and Mr. Lumley. It was arranged that the local committee should arrange for the delivery of lectures in all the surrounding places; the central committee supplying a lecturer for the purpose.

SALISBURY.—An excellently-attended conference was held on the 13th at the Fisherton Assembly Rooms, there being friends of religious equality from surrounding places, as well as those of the city. In the unavoidable absence of Mr. Alfred Williams, Mr. S. Hill presided, and the proceedings commenced with an address from Mr. Carvell Williams, who came down from London to attend, and, there being no reporters present, gave some valuable information of a kind not to be found in his published addresses. In the discussion which followed, the Rev. G. Short, Mr. J. W. Stent, of Warminster, the Rev. W. Clarkson—who has just removed from Market Harborough to Salisbury—the Rev. J. F. Collier, of Downton, Mr. A. Watson, the Rev. J. Nell, of Birdbush, and Mr. Stephen Wills, of Bristol (son of the late Mr. H. O. Wills), took part. It was agreed that, while, owing to the strength of State-Churchism in the city, circumspect action was required, means should be taken to keep alive, and to increase, attachment to the Society's principles, and also that lectures should be given in the smaller places in that part of the country. A good local committee was appointed before the conference closed.

DR. MASSINGHAM AGAIN.—This champion of State-Churchism seems to be more prone to give than to accept challenges to platform discussion. At a recent lecture of his at Leeds, a printed proposal from the Rev. C. Williams, of Acorington, was circulated. It contained the following passages:—"That, as the last time we discussed, the meeting was held in a Church of England schoolroom, and under the presidency of a clergyman, and seeing, moreover, that Dr. Massingham declares my conduct in the discussion is the reason why he will not again meet me, the whole of the questions in dispute between us on that occasion be referred to four gentlemen and an umpire; Dr. Massingham to name two gentlemen and myself two, and that the umpire be the clergyman who presided at the meeting in question." Mr. Williams added:—"I am prepared to meet Dr. Massingham at Leeds and to discuss with him the charge of false quotations, and to debate the whole question of Church Establishments." Noting this at the close of his lecture, Dr. Massingham characteristically said:—"That Mr. Williams not having kept his engagement with him, in regard to the printing of the discussion they had already had, he should not henceforth have anything to do with him, either in verbal discussion or in writing. (Hear, hear.) He had met him in both ways before, and he now wanted to meet some of the heads of the Liberation Society. He wanted to meet Mr. Edward Miall himself. He had challenged Mr. Marmaduke Miller the other day, and he wanted also to meet Ald. Carter, M.P. He would meet the best men at the head of the Liberation Society, and if he could not have the heads he would not have the tail." The report states that these sallies were received with laughter as well as cheers.

THE VICE-PRESIDENT OF THE COUNCIL AND NONCONFORMISTS.

The London correspondent of the *Leeds Mercury* says:—"An important conference took place a few days ago between Mr. Forster and some leading Non-conformists with reference to the Education Bill. The meeting was held by appointment, and lasted several hours. Its object, so far as the deputation was concerned, was to lay before the Government a clear and authentic statement of their views with reference to the objections taken to the Education Act, and more especially as regards the payment of school fees to denominational schools out of the public rates. Several speeches were made upon the subject, the tenor of which, I believe, was very strong. Not only did those who addressed Mr. Forster urge their uncompromising objections to the Act as it at present stands, but they declared their determination to oppose the Government in every shape in the event of their demands not being yielded. What they insisted upon was that the objectionable twenty-fifth clause should be repealed; and, more than that, it was thrown out that unless this were done there was no hope of the dispute between the Government and the Non-conformists being settled. What gives the chief value to the announcement I am making is that Mr. Forster, in his reply, distinctively and positively refused to make the slightest concession. Speaking for the Government, he declared it was their intention to abide by the Act as it stands; and, what was more, he could hold out no present hopes of any material alteration being made in the Act. I am told that attempts were made by subsequent speakers to shake this determination, but without avail. Mr. Forster but repeated his determination to abide by his decision.

With reference to this account the *Birmingham Post* says:—"The 'important conference'—which was not in any way sought by the Nonconformists

—consisted of a social meeting of half-a-dozen gentlemen at Mr. Newman Hall's, when a long conversation took place on the Education Act; but no 'speeches' were made. The gentlemen who took part in it certainly did express their views to Mr. Forster with much 'faithfulness'—and whatever may be the case with other Ministers, he at least can have no doubt that persistence in the policy he has initiated will shatter the Liberal party. The writer above quoted, it will be seen, says that, 'speaking for the Government,' Mr. Forster 'distinctly and positively refused to make the slightest concession.' The truth is, however, that Mr. Forster made some such announcement, not for the Government, but for himself—which is a very different thing. It is possible, of course, that the Government may choose to retain Mr. Forster and the obnoxious 25th clause of the Education Act (the school fees clause), at the price of sacrificing the support of the Nonconformists, but until Mr. Gladstone says so, we must decline to believe it. We desire, however, to remove the impression that the Nonconformists, or other opponents of the Education Act, are seeking privately to conciliate or to convince Mr. Forster. Whatever, as organised bodies, they may have to say to him, will be said at the approaching conference at Manchester and in Parliament.

[The meeting above referred to was held nearly a fortnight ago, and as it was one of a private and conversational nature, we refrained from alluding to it. As, however, these reports, which in our view should never have been printed, are going the round of the press, we could hardly withhold them. We believe they are only partially correct, but they illustrate the peculiar danger of holding conferences of such a nature in reference to questions of great public interest.]

THE NEW PRAYER-BOOK.—Mr. Gladstone has informed Mr. Perry that he finds, on inquiry, that the Home Office have forwarded to the Queen's printers the opinion of the law officers of the Crown that it is not correct to continue printing the words, "The United Church of England and Ireland"; and that department is also making a similar communication to the University printers.

SEPARATION OF CHURCH AND STATE IN FRANCE.—The Protestant Church of the district of Montbeliard has agreed to the following resolution:—"Considering that the principle of decentralisation, which shuts the action of the Church within the limits of its proper functions, ought to have the result also of compelling it to withdraw from the administration of religious affairs, and considering the imperative necessity of lightening the Budget of France, all the Churches ought to be separated from the State and to receive no other revenues than the voluntary contributions of the faithful."

ANOTHER PAN-ANGELICAN SYNOD.—The *Guardian* says that "on leaving Baltimore, after the recent triennial convention of the American Church, the Bishop of Lichfield was entrusted with a special message to his brethren at home. American Churchmen desire a renewal of the Pan-Anglican Synod of 1867 in 1877, and are anxious that preparations should be made for it at once. They claim the authorised version of the Holy Scriptures and Church Prayer-book, the ancient creeds being distinctively named, as the heritage of the whole Anglican race of Churchmen throughout the world. They demand, therefore, through their presiding bishop, that no alteration shall be made in any of these great heirlooms without consultation of all parties concerned in a Patriarchal Council, in which bishops, clergy, and laity should be represented, with the Archbishop of Canterbury at its head. The presiding American bishop suggests that the legislative powers of the council should be 'exceedingly limited' to the above-mentioned subject; but with the most cordial feeling towards the consideration of the proposal, we must say that it appears 'exceedingly comprehensive.'"

SUBSCRIPTION IN THE PRESBYTERIAN CHURCHES.—The *Scotsman* says that the Glasgow Presbytery of the United Presbyterian Church has abolished subscription to the Westminster Confession of Faith. In its literal statement this will strike many as one of the most important facts in recent Scottish history: and although on closer scrutiny it turns out not to be so formidable as it appears at first sight, it still remains a measure of very considerable importance, and a sign of the times worthy of some little study. It appears that in the three great Presbyterian communions the clergy, when appointed to their charges, are made to declare their adherence to the Westminster Standards in a two-fold manner. First of all, they make an oral avowal of their belief in presence of the congregation, and afterwards, before taking their places as members of a Church Court, they subscribe a written declaration to the same effect. In the Establishment and in the Free Church this act of subscription is legally obligatory, in the United Presbyterian Church it seems to have been only customary; and it is this custom with which the Glasgow Presbytery have now dispensed. The only interpretation of which this transaction seems capable is, that the existing bonds, as to the Confession of Faith is becoming less popular and endurable than it once was among United and other Presbyterians of Glasgow and elsewhere.

AN INFALLIBILITY STORY.—There is a certain work called "Keenan's Controversial Catechism," which has had a very wide circulation among Irish Roman Catholics under high ecclesiastical sanction. It contains the following question and answer:—"Q.

Must not Catholics believe the Pope in himself to be infallible? A. This is a Protestant invention; it is no article of the Catholic faith; no decision of the Popes can oblige under pain of heresy, unless it be received and enforced by the teaching body—that is, by the bishops of the Church." Some months ago our informant purchased a copy of this catechism at a Catholic bookseller's in Dublin, but on applying soon afterwards for another, he found this question and answer omitted, a new leaf having been inserted with the other questions spread out over the page so as to conceal the change, and the title-page and cover marked "24th thousand" being the same in both copies. Nor can any but the expurgated edition now be obtained. Of course, we cannot complain of infallibilist authorities treating modern catechisms as they and their predecessors have habitually treated ancient Fathers and Canons of Councils. But a reference to the tactics still consistently pursued in the interests of the dogma which "has never until very recently been called in question by Catholics," may serve to put those on their guard who otherwise might become the dupes of teachers better informed and less scrupulous than themselves.—*Saturday Review*.

WESLEYANS AND THE ESTABLISHED CHURCH.—A Wesleyan minister having written to the *Times* to the effect that a large proportion of that denomination is highly favourable to the Established Church, and anxious if possible to return to it, Mr. Pocock, an influential Wesleyan layman, replying through the same medium, says that the Wesleyans would resist almost to a man any serious effort to rally them as Wesleyans in support of State patronage and control, which they would neither accept nor submit to in the case of their own Church. The almost universal belief among the Wesleyans is that this State connection is doomed, and their sentiment is, Let it die a natural death. Speaking of the view likely to be taken by the Wesleyan minister, Mr. Pocock says:

What does he see around? He sees that, with ten or fifteen times as many ministers, the Church congregations comprise about three times as many persons and perhaps a few more communicants than the Wesleyan congregations; or, in other words, that the Wesleyan minister has under his charge, on an average, three or four times as many souls, and eight or ten times as many communicants, as the average clergyman of the Church of England.

He considers that the idea will never be entertained by any but the smallest fraction of the Wesleyan body.

CLERICAL AMENITIES.—We take the following from the *Echo*:—"In a Church paper, on whose unsavoury language we have more than once commented, we find a letter of remonstrance at the 'complimentary phraseology' so frequently used towards 'infidel and revolutionary demagogues' by writers 'apparently holding all the essential verities of the Catholic Faith.' The writers then proceeds to use, concerning Mr. Miall, the phraseology which we are led to consider befitting in those who hold 'all the essential verities' aforesaid. Mr. Miall is spoken of as 'this joint of Bradlaugh's dirty tail,' as 'unquestionably the most despicable of all the vile dreamers who are now belching forth their seditious and heretical profanities,' as 'an effete spouter of scurrilous and oft-repeated heresies,' as 'the lowest of all low stumblers,' and an 'irreverent and doubtless well-paid pandarer to the infidelity of the age.' This writer, no doubt, holds all the 'verities of the Christian Faith,' but he might yet read with advantage the latter part of the Epistle for the Nineteenth Sunday after Trinity. The *Church Herald* should surely not insert, without a word of reproof, such vulgar things as these, the mere quotation of which demands an apology." The *Musical World*, in quoting the same "Billingsgate" thinks that "Christians" have the decided advantage in the use of such scurrility over musicians, and adds, "Not bad this, for a follower of the Prince of Peace. How thankful we are that music has not the same terrible influence over a man's discretion and taste as dogmatic theology."

THE REVENUES OF OXFORD AND CAMBRIDGE.—The *Standard* thinks it most important that it should not be lost sight of that Mr. Gladstone's proposed commission of inquiry into the revenues of Oxford and Cambridge is nothing less than the first step towards the disestablishment and spoliation of the National Church. Before the citadel can be captured, it is necessary that the outposts should be successfully attacked. Oxford and Cambridge have for generations been the outposts of the National Church. Without Oxford and Cambridge it is quite certain that the clergy of the English Church would never have exercised their large and beneficent influence upon the English nation; and if these two seats of learning are to be totally dechristianised—and nothing less than this consummation is now aimed at—they will henceforth cease to be any place of training for those who are to be the spiritual teachers of their time. It is perfectly conceivable that Mr. Gladstone may use the revolution which will have thus been effected at Oxford and Cambridge as an argument for the disestablishment of the National Church, and may at some future period rise and declare that now that there has ceased to be any special academic machinery for educating the clergy, the continuance of the Church is an anachronism and an absurdity. It becomes, therefore, more than ever the plain and obvious duty of the Universities, both for their own sake and for the sake of the Church—or, in other words, for that of national religion—to protest against the policy with which they are thus officially threatened in

no ambiguous or uncertain tones. If the national universities decline to speak for themselves, they will find no other apologists.

INTOLERANCE IN ITALY.—The *Liberty* of Rome publishes a letter from an Evangelical pastor, who makes the following complaint:—"A child belonging to the Evangelical Communion was taken to be buried. A monk who pretends to exercise absolute authority in the communal cemetery would not allow the little corpse to be put into the mortuary. As, however, we were provided with a regular permission to bury he had to let us proceed. I asked the custodian where I might perform the funeral service which, according to Evangelical custom, should take place in the burial-ground. He replied that I might perform it in the mortuary. I therefore began the service, read a few verses of Scripture, addressed a few words to my hearers, and especially to the mother of the child, who had herself wished to accompany it to the cemetery, and ended the funeral service with prayer, when suddenly the hall was invaded by a crowd of individuals, who, making a great noise and ordering us to go, obliged me to interrupt the funeral service. At the head of these was the custodian who, although he had told me I could perform the service in that place, now came to tell me that I could not continue it. He was backed by two peace officers armed with guns. Some friends and I had much trouble to convince these men that they must let us complete the funeral ceremony in peace." The *Liberty* also relates a circumstance which occurred on the 8th at the Church of Santo Lorenzo in Lucina. That morning a young girl presented herself with several others to receive the Holy Communion, but the priest passed her over, and on her observing this to him he replied that a certain reason prevented his giving her the communion, but that he would do so in the sacristy, which he accordingly did. The difficulty lay in the fact that the girl wore on her shoulders a silk kerchief of the three national colours.

THE BURIAL GRIEVANCE AT LYDNEY.—In the parish of Lydney, Gloucestershire, one of those incidents occurred last Saturday which should be known by every advocate of religious liberty. In the above town there are three Dissenting chapels, but no cemetery, except that which is connected with the Episcopal Church. The consequence has been that from time immemorial Dissenters have been obliged reluctantly to accept the services of the clergyman in doing for them that which they would much rather do for themselves, viz., bury their dead. To none has this necessity been so oppressive and unjust as to the Baptists. In the case of Wesleyans and Primitive Methodists, the validity of their baptism, if not admitted, has been so far recognised as to prevent the invidious distinction at the funeral of departed friends which obtains when an unbaptized relative of a real Baptist is removed by death. A member of the Baptist Church at Lydney last week lost an infant child. He could not consistently ask the vicar to read the Church of England service over its remains. Service was held at the chapel conducted by the minister (the Rev. M. S. Ridley); from thence the friends proceeded to the churchyard, before entering which the minister offered prayer. Having silently committed the body of the little one to the grave, the procession came back to the highway, the benediction was pronounced, and the friends retired to their homes. On Sunday evening the Rev. M. S. Ridley preached to a large congregation from 2 Kings iv. 26—"Is it well with the child? And she answered, It is well." There is no political religious question upon which the Baptists of Lydney feel a deeper interest, than the passing of a Burial Bill that shall for ever prevent those chronic heartburnings that rise involuntarily in the mind, giving a bitterness to the tears we shed, and an intensity to the sorrow that we feel, when called upon to follow to the grave the friends we love.—*Freeman*.

Religious and Denominational News.

STEPNEY MEETING.

TWENTY-FIFTH ANNIVERSARY OF THE REV. J. KENNEDY'S PASTORATE.

On Thursday evening, the 14th inst., the church and congregation of Stepney Meeting celebrated the twenty-fifth anniversary of the Rev. J. Kennedy's pastorate by a tea, held in the schoolrooms, and attended by about 500 persons, and by a public meeting in the chapel subsequently, during the proceedings of which a cheque for 250 guineas and a silver salver, together with two addresses, were presented to the Rev. J. Kennedy, on behalf of the church and congregation and the Ministerial Fraternal Association.

At the public meeting, which was crowded with an enthusiastic assemblage of persons from all parts of London and of all denominations of Christians, the Rev. T. Binney presided, and was supported on the platform by the Rev. J. Kennedy, the Rev. J. Viney, the Rev. S. McAll, the Rev. W. Tyler, the Rev. J. Bardley (rector of Stepney), the Rev. Simcox Lea (Trinity), the Rev. T. Richardson (St. Benet's), the Rev. J. W. Atkinson (Latimer Chapel), the Rev. J. Thomas (Sion Chapel), the Rev. J. Curwen (Plaistow), the Rev. J. Cohen (rector of White-chapel), the Rev. G. T. Driffeld (rector of Bow), the Rev. J. W. Temple (Sydney-street), the Rev. R. Thomas (Wycliffe Chapel), the Rev. W. Bevan

(Harley-street); the Rev. R. Atherton (St. James's, Batcliffe), the Rev. Dr. Halley, the Rev. Dr. Angus, the Rev. Charles Stovel (Commercial-street), the Rev. — McMillan (Craven-street), the Rev. R. Robinson (London Missionary Society), the Rev. T. Price (Commercial-road), the Rev. R. Lovell (Victoria Park), the Rev. J. Bowrey (Shadwell), the Rev. J. Halsey (Anerley), the Rev. — Pike (Commercial-road), the Rev. J. S. Watts (Bromley), the Rev. D. M. Jenkyn (Mile-end-road), the Rev. B. Preece and the Rev. R. Finch (Baptist ministers), Professor Newth (New College), the Rev. S. Parnell, Mr. W. E. Franks, Mr. T. Scrutton, and many others.

After a hymn had been sung, a portion of Scripture was read by the Rev. J. Viney, and prayer was offered by the Rev. S. McAll, special reference being made to the Prince of Wales's illness. An anthem followed, after which,

The CHAIRMAN said that day was one of pleasant memories for that church, but one of painful memories for the nation, inasmuch as it was the anniversary of the Prince Consort's death. He trusted that it might in future be regarded as a bright day, on account of the change reported in the condition of the Heir Apparent. (Much applause.) He felt it a great honour to be asked to preside on this occasion to express fraternal and friendly feelings for their friend Mr. Kennedy. (Hear, hear.) The proceedings had commenced and would be continued with a due regard to religious sentiment; at the same time that was no reason why their hearts should not utter the deep affection they had for their friend, and their thankfulness that he had been sustained in his usefulness amongst his people for twenty-five years. (Hear, hear.) He must be prized for his work's sake, and for the character and spirit he imparted to that work. (Hear, hear.) He (Mr. Binney) remembered this Stepney Meeting forty years ago, when he visited Dr. Fletcher and worshipped in the "old place." (Applause.) He wondered what had become of the "wonderful pillars"—("Hear, hear," and applause)—perhaps they would hear something by-and-by of the history of the four great columns which supported the roof of the old chapel. (Hear, hear.) Referring to the initiation of this meeting, he might say the first idea was that the testimonial should be presented privately, but, when it got wind, there were so many anxious to express their sympathy, that it was found impossible to keep it private, and he was glad to see so many friends of all religious denominations surrounding their friend and pastor on this occasion. Having alluded to the successful efforts of Mr. Kennedy in the various branches of his work connected with his charge, the chairman concluded by saying that in the locality of Stepney there was room for all denominations to work for good, and that no one of them need want to acquire a monopoly in the district. (Hear, hear.)

Mr. W. E. FRANKS said it was with feelings of great pleasure that he had to hand to Mr. Kennedy, on the part of the church and congregation of Stepney Meeting, a cheque for 250 guineas and a silver salver, as a mark of respect and esteem and love they entertained towards him as their beloved pastor, friend, and spiritual adviser. It had been Mr. Kennedy's privilege not to labour in vain; and many persons had to thank God that they had been permitted to hear him preach the Gospel. Many great changes had taken place during his pastorate. The old sanctuary had passed away and the present beautiful chapel had been erected, and they had reason to praise God that no debt remained in connection with it. (Cheers.) Three of their deacons had also exchanged earth for heaven, including Mr. Crane and Mr. Scrutton, through whose instrumentality the new chapel had been erected. Many of the old congregation had also passed to their rest. They had reason to be thankful that unity, peace, and concord characterised this church, and they all hoped it might please God to spare the life of the pastor in order that he might continue a blessing to the Church of God; also to spare the life of his wife, that she might continue to share with him his labours and his joys; and to bless him in his family that his children might walk in their father's footsteps. He concluded by handing the cheque and salver to Mr. Kennedy. (Applause.)

Mr. T. SCRUTTON read the inscription on the salver, which was as follows:—

Presented to the Rev. J. Kennedy, M.A., by the members of his church and congregation, on the completion of the 25th year of his pastorate at Stepney Meeting—14th December, 1871.

Mr. Scrutton then read an address from the church and congregation to Mr. Kennedy, which was enclosed in a handsomely bound cover. He remarked, in the first place, that many gentlemen had sent apologies for unavoidable absence. The address expressed the affection of the church and congregation for their pastor, and thankfulness that they had been permitted to enjoy his ministrations almost uninterruptedly for twenty-five years. It then referred to the events which occurred during Mr. Kennedy's early pastorate; to the erection of the schools in 1853; to the rebuilding of the new chapel by voluntary subscription, at a cost of 12,000*l.*; to the establishment of a mission in 1851, and a second one in 1855; and to the erection of a new chapel in Burdett-road, capable of accommodating 800 persons. It also referred to the rev. gentleman's constant and arduous labours; to the changes which had taken place amongst the members of the congregation by death or otherwise;

and to the fact that this year also witnessed the twenty-fifth year of Mr. Kennedy's married life.

The Rev. W. TYLER then presented a congratulatory address, handsomely illuminated and framed, from the Ministerial Fraternal Association, and signed by a number of ministers on behalf of the association.

The Rev. J. KENNEDY, on rising to reply, was greeted with enthusiastic applause. He said that language utterly failed to express his feelings—that feelings had been aroused which he would hardly express if he could, as they were feelings more proper to be expressed in the ear of God than in the ear of man. First of all he was fervently thankful to his people for the consideration which had prompted the celebration of that evening. He had never encouraged the holding of pastorate anniversaries, but he confessed he should have felt a sort of discouragement if his twenty-five years' labour had passed by unthought of or unheeded by his congregation. (Applause.) As to the money gift it was only a few hours ago that he was made acquainted with the form the presentation was to take, and he thanked them most sincerely for it, and he was not ashamed to accept it. (Applause.) With such a family as he had, it was most welcome. (Applause and laughter.) He should be ashamed if he could not also say with a good conscience, "I have coveted no man's silver or gold." (Hear, hear.) At the same time it was not with regret, but with a satisfaction that might almost be called pride, that he would add that notwithstanding the fables sometimes told of Stepney Meeting—(laughter)—he was as poor a man that day as when he became their pastor—(Hear, hear)—even if he put this most generous gift into the balance. He thanked his people for the kind acceptance of his services, for their considerate forbearance, for their loving forwardness in co-operating with him in his work, and he now publicly tendered them his thanks which he should vainly endeavour to translate into words. He was under similar obligations to another church before he came to the metropolis. It was thirty-six years ago that he entered upon his first charge in Aberdeen. He was but a boy, inexperienced, but he was welcomed by fathers and grandfathers in the Christian life. He came to London in shattered health, a fact scarcely known to any beyond his immediate circle—the result of his indiscretion in work. He came to a people who had passed through great trials, after the loss of a pastor who had been beloved and honoured. He was singularly ignorant of London life, and did not know the difference between the East and the West—(laughter)—or the tastes and habits of mind of London congregations. He could not now recall that time without profound thankfulness, first to God, and then to the good and true men who held up his hands and encouraged his heart. (Hear, hear.) When invited first to preach at Stepney Meeting, he was not aware the church was without a pastor. The concatenation of circumstances which led to that invitation, but which he was not able to trace for some years, was almost romantic; and in reviewing all that had taken place, he could only ascribe the ordering of the matter to the loving care which the Head of the Church had exercised over that community for 227 years. At this point he might acknowledge that his health, after twenty-five years of hard work in the wholesome atmosphere of Stepney—(laughter)—was very much better than when he began the work; and he said this for the especial benefit of the dwellers in Upton, Bow, Hackney, Clapton, Highbury, Islington, Holloway, Stoke Newington, Blackheath, Bromley, Richmond, and Epping Forest, who were once members of this church, and who were present that evening—(applause)—and who, if they were disappointed in the expectations which attracted them to distant localities, might be encouraged to return, and make trial of Stepney-green. (Laughter.) He thanked them for their references to his wife and family, and as to his wife, he would only say this, that they had not over-stated his obligations to her. (Applause.) It was an unspeakable trial to her to leave "the land of the mountain and the flood;" but now she would not exchange her present opportunities of usefulness for the highest society or the noblest scenery. (Much applause.) He thanked them sincerely for their reference to the enlargement of their Sunday-school accommodation, to the erection of this house of prayer, and the erection of the Congregational church in Burdett-road. The cost of the building of Stepney Meeting had been about 16,400*l.*, a very small portion of which only had been derived from the general public. Towards the Burdett-road Chapel they had received 500*l.* from Mr. Morley, 500*l.* from the Chapel-building Society, and 250*l.* from Mr. Remington Mills; but they had no such extraneous help to build Stepney Meeting. He was aware that to build another church only two years after the completion of Stepney Meeting, and while they were paying off the debt, was rash, but the idea had taken hold of him and he could not resist it, and he thanked God for the result. It would be invidious to single out particular individuals and say how much was owing to their liberality when all had worked faithfully, but he could not forbear to name the late Mr. Scrutton—(applause)—and if the spirits of the just were permitted to visit the earth, Mr. Scrutton's spirit was with them now, rejoicing in their joy. (Hear, hear.) The night of the 16th December, 1846, came vividly before him. Of the deacons then surrounding him, only two remained, Mr. Franks and Mr. Oaken. Of the ministers who took the leading part in the

service then, only one remained, Mr. Viney. The roll of membership presented to him when he entered on the pastorate contained 290 names. Of those only forty-nine were members now, but during the twenty-five years which had elapsed very near 1,000 members had been added to their fellowship, and the number now in fellowship was within two or three of 550, and of these three were admitted as far back as the pastorate of Mr. Ford in 1821—viz., Mr. Franks, Mr. J. White, and Mrs. Lambert. These figures were dry, but his friends could clothe them with flesh and blood. (Hear, hear.) He reciprocated gratefully the cordial greetings of his ministerial brethren. He had endeavoured to live peaceably with all men. Ministerial selfishness and church selfishness was a crime of which he had prayed that he might not be guilty; and as far as possible he had endeavoured to promote the prosperity of other churches. (Applause.) Tonight he was gratified to find they were favoured, as they have never been favoured for 200 years, by the presence of the Rector of Stepney—"Hear, hear," and applause)—and other clergymen of the Established Church. Their presence was far more than a personal gratification. It was a sign of unity which no difference of ecclesiastical government or legal status could prevent or undo. (Applause.) Might he add that it was a triumph on both sides over bigotry and sectarianism? Those honoured rectors and vicars—some six or eight of them on the platform—were not the less Churchmen because they were present—(Hear, hear)—nor were the other ministers less Nonconformists; but he thought they were both more of Christians—(applause)—when they shook hands as servants of a common Lord. (Hear, hear.) If he was held in esteem by these honoured friends, he had not purchased it by any compromise of principle. The law raised a barrier between the ministerial church fellowship of Nonconformists and clergymen of the Established Church; but in such meetings as these Christian fellowship could be expressed, and no law could prevent it. (Applause.) 212 years ago there was a close connection between the Independent church and the parish church of Stepney, but he did not covet a repetition of it—(Hear, hear)—for the pastor of the one was the vicar of the other—(laughter)—holding both offices at the same time. These offices were filled by William Greenhill, a man of learning and high character, the first pastor of this church—from its foundation in 1644 to his death in 1671—and one of the Independent members of the Westminster Assembly, and chaplain to the Royal children after the death of Charles I. For some years before 1660 he could trace William Greenhill in the parish archives as vicar and pastor of the Independent church; but the Stepney Meeting records made no mention of the anomalous position, nor could they say where the Independent flock met at first; but the likelihood was that they met in the parish church at special times, for he had discovered a similar practice elsewhere. Of course, this was in the days of the great usurper, Cromwell—(laughter)—and came to an end in 1660 when Charles II. arrived in England. Was it too much to hope that in the golden days of the Church of England there might be a union equally friendly, if not so complete, between Stepney Meeting and Stepney Church, and when the pastor and rector should not only be at liberty to meet on a Bible Society platform, or at a social gathering, but should also be allowed to exchange pulpits and hold communion with one another at the table of our Lord? (Hear, hear.) Episcopacy and Congregationalism might retain their distinctive features; but it was surely not too much to expect that, whatever might be the means of bringing it about, there was a good time coming when those who held a common faith should be more visibly and practically one than they were now. (Hear, hear.) No one could say more honestly than he did, that he prayed the labours of Mr. Bardley, in the time-honoured parish church, might be greatly blessed—(Hear, hear)—and that the church of which he was the minister might ever be the fountain of spiritual blessings to the vast population of the ancient parish of "Stebonheath." It would be difficult to find a quarter of a century in which speculation had been more rife or inquiry more searching than in that which had just passed. He had been in the midst of it; but he thanked God that the rock of Evangelical truth on which he stood twenty-five years ago was the rock on which he stood now. (Hear, hear.) He honoured men who avowed their convictions whatever they might be; but it often required more courage to cling to the past than to break away from old moorings. (Hear, hear.) "Advance with times," was a common cry; but "the times" might advance the wrong way. His standard was not "the times," but the Word of God, and to this he had endeavoured to hold fast although he had a mind that was painfully prone to speculation. (Hear, hear.) The rev. gentleman concluded by referring to the changed aspect the scene at Stepney Meeting would present to Dr. Fletcher and others could they return from the grave; and touching upon the uncertainty of life (of which the whole nation was painfully admonished by the illness of the Prince of Wales) informed the meeting of the death that morning at Ramsgate of Mr. Heckford, the founder of the East London Children's Hospital, whose sun, he said, had set before noon, and who would be remembered for what he had done. Let it point to them a moral that they might likewise try to be remembered by what they had done. Meantime, what their hands found to do

let them do it with all their might. Mr. Kennedy sat down, as he had risen, amid the most hearty applause.

The Rev. Dr. HALLEY offered his warm congratulations to Mr. Kennedy on the present anniversary. Referring to the old times when Stepney was a fashionable suburb to which the London upper classes came in the summer time for change of air, he said there was no object which it was more pleasant to recollect than the old meeting-house with its four great pillars and its aspect of venerable solemnity. Since the days of Matthew Mead the Stepney congregation was to be congratulated upon the number of ministers in unbroken succession who had gained the affections of the people. What tears were shed for Matthew Mead, for Mr. Brewer, and for their venerated, beloved, affectionate, eloquent Joseph Fletcher! Long might it be before they were called to weep for their present pastor! He prayed that he would long continue here to be a blessing to his people, a blessing to the neighbourhood, and to all with whom he was connected. (Applause.)

The Rev. JOSEPH BARDSLEY, rector of Stepney, said that though this was his first appearance in Stepney Meeting, he could scarcely say that he felt a stranger amongst them for many reasons. He had met Dr. Halley before at a meeting of the British and Foreign Bible Society at Blackburn some thirteen or fourteen years ago. He had also heard their reverend chairman preach, and the subject happened to be church government, and he remembered his saying on that occasion, as he had said that night, that he doubted whether any one of the forms of church government existing in the land could be said to be perfect, and also saying a word even in favour of Episcopacy as contrasted with the Presbyterian forms of church government. (Laughter.) He agreed most heartily with all that had been said as to the source of Christian unity. They had different views on the subject of church government, but he was sure of this, that they had the true ground of Christian unity in the passage read, where they were told that there was one Spirit, one hope, and one baptism. This real unity of spirit, of Christian unity, did exist amongst Christians throughout the length and breadth of this and other lands, whatever might be the points in reference to church government and other matters on which they differed; and so he would yield to no one in his earnest desire and fervent prayer that the success which had attended Dr. Kennedy's ministry amongst them might be the earnest of still greater success, that God's blessing might rest upon him personally, upon his family, and upon his ministry in that place. (Applause.)

The CHAIRMAN said that Mr. Kennedy said when he came to London he did not know the east from the west. They had all reason to congratulate themselves that Scotchmen know the difference between the north and the south. (Laughter.) He then called upon—

The Rev. Dr. WARDLAW, as one of Mr. Kennedy's oldest friends—they having known each other since college time, was anxious to add his congratulations to those already given. He said that this congregation and this place of worship was the finest testimony to Mr. Kennedy's work that could possibly be provided.

The Rev. J. T. DRIFFIELD, rector of Bow, said he was the only one of the clergy of the Church of England on the platform who had had the pleasure of being acquainted with Mr. Kennedy since the commencement of his pastorate in this church. When he (Mr. Driffeld) became rector of Bow, the church of Stepney Meeting was in a state of widowhood. The great, good, and deeply-regretted Joseph Fletcher had been removed, and from all he heard of that distinguished man, he did not wonder that the church seemed to be a considerable time before they could find a successor. The more honour was it to Mr. Kennedy that he should be selected, and should have been enabled by God's grace to sustain the reputation he then enjoyed, and to justify the confidence reposed in him, in the manner he had done to the present day. He had been associated with Mr. Kennedy in several matters of public interest; they had had sweet converse together, and had, in connection with the work of the Lord, walked in the house of God as friends. They had never felt otherwise than as brethren in Christ, members of the same church on earth, and they hoped to be partakers in the same Church of the Firstborn in heaven. He expressed the great satisfaction he felt in meeting so many brethren of different outward communions of the Church of Christ, for they could not return from that place without carrying with them a sweet savour of brotherly affection, which would tend to their own growth in grace, and the benefit of those with whom they were brought in contact.

The Rev. J. COHEN, rector of Whitechapel, said the one great reason why he rejoiced to take part in the services of the night was because of one great want of the age, which Mr. Kennedy had always sought to meet, namely, the bringing souls to Christ and evangelising the people.

The proceedings were then closed by singing and the benediction.

NEW COLLEGE, LONDON.

On Friday evening, December 8th, the annual ministerial *soirée* of the New College students was held. Dr. Robertson presided, and the Revs. J. W. Aveling (of Kingsland) and H. Simon (of Canonbury) attended to address the meeting. After a

brief devotional service, the chairman called on the Rev. T. W. Aveling, who made some interesting remarks on the preparation of sermons, and kindred subjects of a practical character.

The Rev. HENRY SIMON then delivered an address, of which the following is a summary:—

He spoke in the first place of the high motive which should influence a minister of Christ. The question with a man should be—What opportunity is there for me to sacrifice myself for God and the people, and to reveal in my own life the cross of Christ? In looking at the ministry, the essential thing was not regarded. They were tempted to look at the people as made for them, and not at themselves as made for the people. It was of the utmost importance to start aright—having the spirit of Christ, and with a determination to be anything or nothing for the Master. The truth must be told for its own sake. It must so fill a man that he could not help feeling it; and if that were so, he would identify himself with other servants of Christ, and would rejoice in their labours as much as in his own, knowing that all were serving one Master. There was a great difference between being useful and being used. The large majority of people wanted to be used: their supreme care was not to be useful. It was one of the great temptations that beset them to say, "I preached that sermon—I got that congregation together—we, as a church, got that up, and to court public applause." Why not do the work and say nothing about it. As to preparation for preaching, he would say that he could not work a subject out, but the subject had to work him out. The thing that one seemed to be able to do was the thing that one could not help doing. It grew within, and because it was in the man it must be spoken out. The great point was for him to look with the eyes that God had given him, and just tell the people in a plain, straightforward way what he saw. If he were honest to himself, to God, and to truth in that way, there would be originality about his teaching. He would not say one year exactly what he said the previous, for he would be older, and would have passed through new experiences. To bring themselves into contact with God and His truth, in order that that truth might lay hold of them, was their great need; and when truth had laid hold of them, they would seem to have laid hold of truth. In making sermons there should be an outgrowth, and in order to do that men must be true. To talk merely because the time had come for talking was to demoralise self, and to make infidels of the people. They had not to tell the truth but to make the truth tell, which was a greatly different thing; and the element they wanted was the priestly. He did not value the finest preaching if the preacher had not that subduing power in his teaching which made the hearer feel that the man knew God, and was speaking what he knew. Of such a preacher their impression would be—There was a man who had the spirit of Christ, who knew what he said, whom the hearer could trust, and to whose influence he would gladly abandon himself. In virtue of his deep spirituality, he laid hold of his hearers. What did business men want on Sunday? To believe in God; and if they were to be helped to do that those who sought to help them must be very real. It would be an awful matter for anyone to utter truths without feeling them. He was inclined to believe that the arguments for and against Christianity were within the men themselves. The Gospel was professedly a mystery—very complex. St. Paul so represented it. They must be inside the mystery—and it must grow as a sort of temple around them, and where the Divine light was focussed there they must stand and they would see light. A further remark as to the spiritual power spoken of was supported by the passage, "This kind goeth not out but by prayer and fasting." There was a spiritual meaning in that idea of fasting, which was ignored, and without which they would not be the spiritual men they should be—namely, fasting in the region of thought and of will. A self-opinionated man could not be spiritual, or ever work a spiritual miracle; nor could a self-willed man ever be spiritual. To stereotype thought was to abandon it to cobwebs and mildew. If men's thoughts were to live they must grow, and if they were to grow they could not have perpetual spring; there must be winter with them; men must fast from them, in order that there might be newness of life; there must be death, in order that there might be resurrection; death must entwine itself with life, as winter comes in with other seasons, and as night alternates itself with day. Just as men fasted from their own thoughts, would they be filled with God's message, and it was that they wanted. So, too, if they were not fasting in their wills it was impossible for God to work upon them; but in proportion as they were true and pure in heart, would the divinest truths be reflected in their being—would come within their reach to be handled and tasted; and out of that living experience they would talk as men, and not as machines.

After the conclusion of Mr. Simon's address the meeting assumed more of a conversational character, and the remainder of the evening was occupied by the discussion of various topics of interest, in the form of questions by any of the students.

STREATHAM-HILL.

On Tuesday morning, Dec. 12, a large congregation assembled in the Congregational church at Streatham-hill, which was then formally opened for Divine worship. The church is erected on the site of an older building known as Union Chapel, built in 1829. The new edifice gives accommodation for 800 persons, and is in all respects a most commodious and elegant structure. The architect, Mr. E. C. Robins, of 16, Southampton-street, Strand (whose design was selected in a limited competition) has chosen thirteenth-century French Gothic as the style upon which to found his design, and he has produced a singularly effective building which forms a striking object on the hill, and is set back from the road about sixty feet. The ground in front is laid out with shrubberies.

The preliminary devotional service was conducted by the Rev. T. BINNEY, who had arranged a special selection of psalms and hymns for the occasion. The sermon was preached by the Rev. Dr. Raleigh,

from 2 Cor. vi. 1—"See that ye receive not the grace of God in vain."

After the service many of the friends remained to lunch, which was served in the lecture-hall adjoining the church. The chair was taken by J. KEMP WELCH, Esq., who, in proposing the health of Her Majesty, said he was quite sure that the fervent prayer offered up in the morning service for the Royal family would meet with a hearty response on the part of all who listened to it. They all deeply sympathised with Her Majesty in the great depression which she had so long suffered in her widowed life; and at the present moment she was living more than ever in the hearts of her people. After an appropriate reference to the Prince of Wales the chairman adverted to the building fund of the new church. Since it was commenced they had lost several warm friends, Mr. Imray, Mr. Hislop, and the Rev. W. Bean. The trust-deed had been assimilated to those ordinarily drawn for Congregational places of worship. He regarded the great interest which had been manifested in the opening service as a happy augury for the future.

After a few words from Dr. HUGGINS, Mr. CARLILE proposed the health of the neighbouring ministers. For the present, he said, the church at Streatham-hill had been like an army without a standard-bearer, but it had been generously helped by the ministers of the neighbourhood. He hoped that a good minister would soon be appointed, and that the church would be crowded with a large congregation.

The Rev. BALDWIN BROWN, in acknowledging the vote of thanks, said that he ought not to be present on the occasion, as he was literally the only member of his family who was not in bed; but he felt that he must come and look them in the face and express the hearty sympathy of himself and his congregation in the enterprise which they were met to promote. He owed a debt of gratitude to those who had been connected with the Streatham-hill congregation in the past as well as the present. Many of the Streatham-hill people had been worshipping at his church for a year and a half, and though he should be very sorry to lose them, yet he was glad enough that the new church was gaining them, for they would be sure to throw their energies into the work of Christ in the neighbourhood. He was somewhat weary of hearing people talk about the interests of particular congregations; the more that sister churches in the same neighbourhood sought to bear each other's burdens, and rejoice in each other's successes, the better it would be for them all. Those churches flourished the best which were the most generous and large-hearted in such matters, while those who were always trying to grasp everything they could get and to let nothing go were sure to pine and dwindle away. No one could come to Brixton-hill without seeing that there ought to be a Congregational church at that spot, and he had no doubt it would be soon filled with an earnest, active, and intelligent congregation.

The Rev. R. MOFFAT said it was delightful to meet with old friends whom he had known in years gone by, and to make the friendship of others who were travelling onward to the heavenly home where they all hoped to meet together. He could not help thinking when he entered their splendid church what the Bechuana would have said if they could see so noble a structure. They certainly would have thought that they had got a good way beyond the Delectable Mountains and were on the highway to the Heavenly City. Let them remember that all their efforts would be ineffectual without earnest prayer. They might make a hive of silver and precious stones, but the gathering in of the bees was quite another matter. Let them all be fervent in prayer that the bees might be gathered in abundantly to the hive. Let them only be constant and earnest in their efforts to bring in souls to the Church of God, and eternity alone would reveal the happy results of their labours.

The Rev. Mr. JONES, speaking on his own behalf and on behalf of the inhabitants of the locality, could not but express his obligations to those who had been instrumental in the erection of the building. He was glad that the congregation would be able to begin *de novo*, unhampered with any old ideas with regard to methods of worship. If they chose to have a liturgy or a *Te Deum*, they were at liberty to do so; or to adopt anything that might commend itself to their most advanced and spiritual judgments.

Mr. DAWSON proposed a vote of thanks to Mr. Binney and Dr. Raleigh for their valued services. Mr. HUNT seconded the motion, which was unanimously adopted.

Rev. T. BINNEY, in acknowledging the vote, indulged in some pleasant reminiscences, and was able to announce that the whole of the remaining debt on the church of the Pilgrim Fathers had been liquidated.

Dr. RALEIGH, in responding, wished them God speed, and stated that at their new church at Stamford-hill (which will accommodate some 1,300 people, and half of the cost of which has been obtained) they had commenced with seventy-five members, about one-half of whom were from Harecourt, and the other half were divided among twelve churches; so that they could be called the spoilers of other churches. The congregations, numbering 600 or 700, and sometimes 1,000, but the attendance at the neighbouring places of worship had not been affected. That was how it always would be. There would be always room

enough for them to work if they were bold enough to take possession—that is, of course, within certain limits.

Mr. JAMES SPICER then appealed to the friends present to aid the trustees in paying the cost of the new church. The total expense incurred is about 7,000*l.*, and a very handsome subscription list showed that nearly 4,000*l.* had already been subscribed by a comparatively small number of persons. A number of additional promises were made. With the collections of the two services, about 800*l.* were obtained during the day.

CHURCH EXTENSION IN SCOTLAND.

(From our Glasgow Correspondent.)

Great efforts are being initiated among some of the large Presbyterian bodies for Church extension; and the typical figure, by a noteworthy coincidence, is 30,000*l.* The English Presbyterian Synod, at an influential meeting lately held in Regent-square, resolved to raise a new fund of 30,000*l.* for the building of new churches, and 7,000*l.* or 8,000*l.* if it was speedily subscribed. Already there are, of that Communion in England, 132 churches, and of United Presbyterians, 105, which, if united, would make a body of 237 churches, and more than 40,000 communicants, with 4,000 teachers and 33,000 scholars. Independency in Scotland, combining its several unions, cannot show much more; only in the smaller kingdom the field is, morally as well as numerically, greatly more circumscribed.

Returning to Scotland and beginning with the Established Church, it has been resolved to endow another hundred parishes, and to build new churches in those centres of town and country that may be most necessitous or most inviting. In Glasgow alone it is proposed to erect ten; while in Dundee and other places similar movements are in progress. Of those for Glasgow, three are nearly completed. Passing to the two large Presbyterian Dissenting bodies, the United Presbyterians were first on the field, in that meeting of elders which I noticed in my last as having resolved to raise 30,000*l.* for church extension in Glasgow alone. Of this sum 10,000*l.* was directly subscribed.

I also spoke of a Free Church meeting to be held in Glasgow as in course of arrangement. That meeting has now been held in the City Hall; and considering the importance of the demonstration, and the deep interest it has excited, it may be well to summarise its leading facts and features. Its object was stated to be to raise 30,000*l.* for Free Church extension in Glasgow, of which it was announced that thirty subscribers had already put down their names for an aggregate of 10,000*l.* The principal speakers were Dr. Buchanan, of Glasgow, the leader of the liberal and dominant party in the Church, and Dr. Guthrie, of Edinburgh. The former took charge of the literal figures, which, with the connected facts and reasonings, he arranged with characteristic judgment and lucidity. The latter launched on a sea of figures and illustrations of another sort, and in his own favourite strain, in which he proved amply equal to the occasion and to himself, and entranced his auditory with a mastery worthy of his best days. Leaving Dr. Guthrie's metaphors and manse stories out of present account, I will now summarise some of the salient points in Dr. Buchanan's address. Starting with the old motto on the City arms—"Let Glasgow flourish by the preaching of the Word," and with a variety of general observations which need not be rehearsed, he proceeded to his two main topics—the City's wants and the Church's duty. After detailed reference to what had been done by the Free Church and other religious bodies, Dr. Buchanan said that the collective result of all these efforts had been to add not fewer than 140 places of worship to the 60, or thereabouts, which existed in 1834. "In other words, while the population of Glasgow during the last thirty-six or thirty-seven years has increased about one-and-a-half, the churches and ministers have increased about twice-and-a-third. From about 60 Protestant churches in 1834, the number has increased to about 200 churches in 1871."

This is highly encouraging, and it is decisive as to the power and resources of voluntarism. But the practical question presses—Is it enough? Does it keep pace with the city's wants? Alas, no. The city is at present far better off comparatively than it ever was before; but in striving to keep up with its progress, we have not yet done with arrears. The Roman Catholic population is proportionately on the decrease, and probably does not exceed 100,000. This leaves 460,000 of a Protestant population, with 200 Protestant Churches.

If (says Dr. B.) these churches contain—which is, I believe, a fair average—800 sittings each, the entire number for which they provide accommodation is 160,000. But it is well known that the Church accommodation for a community, in order to be adequate, ought to be equal to at least 50 per cent. of the population. In other words if every sitting of every one of our 200 Churches were occupied every Lord's day, there would be 70,000 persons, of an age to attend public worship, for whom not one solitary church sitting would remain. That one fact is decisive as to the formidable shortcoming there still is—I will not say between the supply and the demand, but between the supply and need.

This brings the speaker from the city's wants to the church's duty, on which we shall not follow him further than to credit him with a catholicity of reference to other denominations, and with an emphatic sentiment of deprecation of looking for a moment towards State aid, which he distinctly enough pronounced as now virtually a thing of the

past. The duty belongs to the church, and it is continuous. "For those who ask—Are these demands never to be done? my answer," says Dr. B., "is—No—Never."

Amid these Presbyterian movements, let Independency have its due meed. Between the Congregational Union and the Evangelical Union a good many new and promising churches have been originated in this city of late years, and commodious chapels built or bought for them; and we presume the same thing may be affirmed of our Baptist brethren. May the zeal of those larger bodies provoke our envy, for the field is large and white to the harvest!

The Rev. T. C. Hine, in pursuance of his purpose announced a few months since, will close his ministry in the church in the Grove, Sydenham, next Sunday.

The Rev. A. B. Camm, late of Salford, has accepted an invitation to become the pastor of Tolmer-square Congregational Church, Hampstead-road, and is to commence his labours on the 3rd Sunday in January.

OPEN-AIR MISSION.—Lord Radstock presided at the annual prayer-meeting of the Open-air Mission, held on Monday evening at the hall, 5, Red Lion-square. After the prayer-meeting the preachers went into the neighbouring streets, and held short open-air services.

LONDON BAPTIST ASSOCIATION.—The second quarterly meeting of the south-western branch of the association was held at York-road Chapel, Battersea (Rev. M. Soule's) on Tuesday, Dec. 5. After the usual routine business, a conference of the pastors, officers, and delegates took place on the following subject:—"What are the hindrances in the way of the Churches enlisting the sympathy of our young people, and how they can be best removed?" The discussion was earnest and practical, and the suggestions offered cannot but result in good. After tea, a public meeting was held in the schoolroom. Devotional exercises were led by Revs. J. S. Morris, R. Kerr, J. E. Perrin, and Mr. E. Henwood; and Rev. W. J. Mayers delivered an address on "Joining the Church," and the Rev. R. Colman on "Repentance."

CAMDEN TOWN.—On Monday evening last a very handsome testimonial was presented to Mr. B. Crowther, who for some years past has been connected with Park Chapel, Camden Town. The testimonial, consisting of an elegantly chaste silver épergne and silver salver, was originated and promoted by working men, to whom Mr. Crowther's labours have been of special good. On the épergne was inscribed:—

Presented to Mr. B. Crowther by the members of his adult classes, Park Chapel, Camden Town, as a tribute of their gratitude and esteem.—London, December 14, 1871.

At the presentation numerous testimonials were borne to the excellence of Mr. Crowther's character, the geniality and kindness of his spirit, his zealous and indefatigable efforts for good, and the benefit that had been derived from his instructions and ministry, and many regrets expressed that circumstances had arisen which obliged his retirement from a sphere where he had been so useful and successful.

GLASGOW.—A social meeting of the friends of the Rev. W. T. Rosevear was held in the hall of the Hope-street Baptist Church, Glasgow, on Tuesday evening, Dec. 5, to express their regret at the rev. gentleman's removal from their midst, and to present him with a testimonial. The Rev. Samuel Newnam, of Edinburgh, presided; and among those present were—the Rev. Dr. W. Pulsford, the Rev. Dr. H. S. Paterson, the Rev. S. Chapman, the Rev. H. Moore, Messrs. John Anderson, Howard Bowser, and W. Quarrier, of Glasgow; and the Rev. O. Flett, and Thomas Coates, Esq., of Paisley. Mr. D. Whitelaw, in the name of numerous friends, presented Mr. Rosevear with an address and a cheque for 100*l.*, which he acknowledged in appropriate terms. Addresses were afterwards delivered by the Revs. O. Flett, H. Moore, Samuel Chapman, and Mr. G. Dunn, B.A., Mr. Dunn, speaking on behalf of those present who, like himself, had enjoyed the privilege of Mr. Rosevear's ministrations, paid an earnest tribute to his intellectual power, spiritual teaching, and deep insight into the philosophic tendencies of the age. Dr. Pulsford expressed his esteem for Mr. Rosevear as a man of high character and endowments, and stated that a vote of regret at Mr. Rosevear leaving's Glasgow had been unanimously passed at a recent meeting of the Ministerial Association.

INSTITUTION OF A VICAR IN THE WATERLOO-ROAD.—The new vicar of St. John's, Waterloo-road, the Rev. Hugh Wilson Bateman, B.A., was publicly instituted on Thursday afternoon by the Bishop of Winchester. The novelty of the ceremony attracted an immense congregation. The bishop arrived at three o'clock, and having robed, proceeded to the altar, on which there was a large gilt cross and some flowers. The bishop addressed the congregation on the subject on which they were engaged. He said that God had taken away from them by death the pastor of their parish, and that the archbishop of the province, to whom the patronage belonged, had sent to him (the bishop of the diocese) a godly and well-learned man to take charge of their souls, and that he would, according to the laws of the Church and realm, institute him to this charge. Instead of doing this secretly and out of sight of the parishioners, he had thought it well that the ceremony should be performed in the

face of them all—first, that they might see how solemn a charge was committed to their new pastor; and, second, that they might take that occasion of beginning what he trusted would for many years continue, the habit of praying for blessings on his ministry. The "Veni Creator" was then sung, and the Gospel read by the Rev. E. H. Fisher. Then followed a prayer by the bishop on behalf of the Prince of Wales. Next Mr. Bateman stood before the bishop and made the usual declaration against simony, and expressing his entire concurrence with the doctrines of the United Church of England and Ireland. The word "united"—which was spoken somewhat emphatically—caused some surprise.

FOREST-HILL.—A recognition meeting was held at the Congregational Church, Queen's-road, on Wednesday, 13th inst., on occasion of the settlement of the Rev. G. W. Conder, as pastor; the Rev. T. C. Hine, of Sydenham, in the chair. The Rev. G. Nicholson, of Putney, offered the introductory prayer. The hon. secretary gave a brief amount of the history of the church from the opening of the building in 1864, and the circumstances in which Mr. Conder had consented to undertake the ministry for the twelvemonth just expired, the marked success attending his labours during which period had now induced him to accept the unanimous invitation of the church to become their pastor. Mr. Edward Miall, M.P., in an earnest speech, dwelt on the duties of the people towards their pastor, and bore high testimony to the value of Mr. Conder's ministry. Having known him from boyhood, he heartily rejoiced in his settlement amongst them, and on behalf of the church and congregation, gave him his right hand in token of cordial recognition. The Rev. G. W. Conder feelingly replied. He acknowledged the manner in which Providence had led him to Forest Hill, and warmly responded to the greeting given him; he expressed his views and hopes as to his work in the future, his thankfulness that with restored health his power of speaking was continued to him, and the gratification and support he found in ministering to an attentive and an increasing congregation. He heartily thanked his brother ministers and other friends who were present to take part in his recognition. The Rev. J. Mark Wilks, of Holloway, after offering congratulations to the church and congregation, spoke appropriately on the subject of Christian doctrine, showing the distinction between a knowledge of formularies and the wisdom needed for the search after Divine truth. The Rev. T. Gilfillan, of Croydon, offered some apposite remarks on the pastoral relation, pointing out that much of a minister's work had to be done in his study, and for the fulfilment of the whole of the visiting, teaching, and co-ordinate duties a church would need to sustain not one pastor but four. The Rev. J. Knox Stallybrass followed on Catholicity. Pointing out that denominational phases were a natural result of healthy religious life, he showed that faithfulness to individual convictions ought to be combined with love to all Christians. The Saviour is not recorded to have put any test of creed; His simple text was, "Follow me." Love to the Saviour would draw all His followers towards each other, as points approaching the centre of a circle are brought nearer to those on opposite sides. The Revs. H. J. Chancellor, J. B. French, J. C. Gallaway, A.M., R. B. Lewis, J. Smedmore, J. W. Todd, D.D., T. G. Wilson, and other gentlemen, were present; and several of them also took part in the proceedings.

ECCLESHILL, NEAR BRADFORD.—The Independent Chapel at Ecclehill, which has been recently enlarged and improved at a cost of about 500*l.*, 200 new sittings having been added, was reopened on Wednesday, when a sermon was preached by the Rev. Dr. Mellor, of Halifax. A tea and public meeting were held in the evening. The Rev. John Aston, the pastor, expressed great regret at the absence of their kind friend, Mr. John Crossley, in consequence of the serious illness of his brother. Mr. W. Byles was then called to the chair, and Mr. J. Hutton stated that the congregation had raised some 550*l.* of the debt, leaving 250*l.*, which he hoped would be cleared off by the 1st of January. The Rev. Mr. Holmes, of Bolton, a Church of England clergyman, next addressed the meeting. He remarked that he had occasionally taken part in services in Nonconformist chapels—(Hear, hear)—and he was always glad to join with his Nonconformist friends in their glorious work. He hoped that all ministers would work together, bearing in mind that there was a common enemy of souls, and an enemy who was operating in opposition to the Church in every possible way. He did not refer to the position of the Church to which he belonged, but to the Church of Christ. He urged that all ministers should join in a spirit of earnest prayer, forget all their minor differences, and labour as servants of Christ, as pastors and ministers to make the world better when they left it than it was when they began. (Hear, hear.) The Chairman hoped the time was coming, and that it would come speedily, when members of different denominations would not stand aloof one from another, as, to a great extent, they did now. He did not think it necessary to tell his friend that they had no ill-will to the Church of England whatever. They wished its members God speed in their work. The Rev. Dr. Mellor, after congratulating the congregation in having accomplished the enlargement of their chapel, made some remarks with respect to the Church of England. He said the only thing Nonconformists desired, the only thing he desired as representing his brethren, was to touch one little

thing which of itself kept Nonconformists and Churchmen aloof. They did not wish to injure the Church of England, but they wished to give it enlargement and increased power. What they were trying to do was, by the scissors of legislation, just to cut through the uniting ligament which bound Church and State together. They thought that this would enable that Church better to accomplish its mission. He should be ready to shy a stone at any Nonconformist who shied a stone at the church windows. They did not wish to break the church windows; they did not wish to interfere with any edifice in the country; they did not wish that the number of the clergy in the Church of England should be lessened, and they did not wish to diminish their stipends. He should be very glad to see the clergy of the Church of England having large stipends, even larger than they had now, only they must get them from the generosity and loving affection of their own people. (Hear, hear.) Dr. Mellor then went on to urge the necessity of earnestness in their worship, if they would improve their chapel in a spiritual sense, and warned them not to rely too much on the material improvement of the building. After some remarks from Mr. W. E. Glyde and the Rev. Dr. Fraser, Mr. W. H. Conyers, of Leeds, spoke of the importance of personally and individually inviting those to attend the chapel who were not in the habit of attending any place of worship. The Rev. J. Gregory and the Rev. S. Dyson subsequently addressed the meeting, which was brought to a close by a prayer for the recovery of the Prince of Wales.

Correspondence.

THE SALFORD SCHOOL BOARD.

To the Editor of the Nonconformist.

DEAR SIR,—I enclose you copy of local Tory paper, with report of our last school board meeting, which I shall be glad if you can notice in your next publication. You will observe that though the Salford board is paying for 1,787 children in the last quarter, 713 less are attending school than in the previous quarter, clearly proving that the payment of the fees by the board to denominational schools is diminishing the attendance, by inducing other parents to keep their children away from school, on the plea of poverty, for the purpose of obliging the board to pay for their also. There can be no doubt that the 1,787 paid for by the board were previously paid for by their parents or friends, and the demoralising process is one which may go on indefinitely. I have not the slightest doubt this is the ordinary result of the action of school boards so far, and that if the Nonconformist members of boards throughout the country will obtain returns, they will find such to be the case in every instance. The facts are so utterly disgraceful that if made known they must of necessity assist in bringing about a change, which not only every Nonconformist, but every man with the slightest regard for justice, must desire and insist upon.

Dear Sir, respectfully yours,
WM. WARBURTON.

Salford, Dec. 18, 1871.

THE EDUCATION ACT.

THE LONDON SCHOOL BOARD.—At the usual meeting on Wednesday the resignation of the Rev. W. Rogers was accepted, and a precept issued for a new election. Mr. C. Reed, M.P., as chairman of the works committee, brought up a report recommending the hiring of several large buildings for schools, and the transfer of fourteen existing schools. The hon. member called the attention of the board to the fact that at the present time between thirty and forty schools were in active operation under the direction of the board, and under the personal oversight of members for the various divisions. The report, recommending the hiring of several large buildings for schools, and the transfer of fourteen existing schools, was carried. The Rev. J. Rodgers, as chairman of the statistical committee, moved that the works committee be instructed in preparing plans for the school to be erected on the old Castle-street site, Whitechapel, to provide for the accommodation of 1,100 children at present, and for a possible extension hereafter to accommodate 400 additional children. Canon Gromwell opposed the motion, and offered several objections to the site proposed. He moved that the subject be referred back for reconsideration. A discussion ensued, but the original motion was finally carried. The board at its rising adjourned until the 10th of January. Relative to the vacancy in the board, the *Daily News* says:—

Mr. Rogers occupied a peculiarly useful position at the board. He was a clerical representative of the Established Church without being a denominationalist, and his opinion was therefore respected on both sides of that great party division which the Education Act has made in the school boards. His retirement leaves a vacancy in the representation of the City of London which must be filled up by an election, which will speedily be held. For this vacancy only one candidate has offered himself at present. Mr. Sheriff Bennett, who has come forward, has many claims on the constituency. As a friend of education, especially as an advocate of technical education, he possesses special knowledge, and has shown special interest in the work the school board has to do. The election will have one peculiarity, in that, being a single election, the cumulative vote will not operate. It will be an appeal to the

verdict of a simple majority of the householders in the old-fashioned way.

SUNDERLAND.—On Wednesday the fortnightly meeting of the Town Council of Sunderland was held in the Council Chamber, which was filled by burgesses, in anticipation of another debate upon the subject of the school board precept. The discussion arose upon a motion submitted by Mr. Simey, on behalf of the Church party, to the effect that the money should at once be paid, and was throughout most acrimonious and disorderly, so much so that the chairman had several times to leave the chair. Mr. Candlish, the borough member, appealed to the council to agree to a compromise—namely, to allow the case to come before the Court of Queen's Bench, in order that they might obtain an enunciation of the law. This would stop local action, and remit the question to the Imperial Parliament. Another motion, emanating from the Church party, was made to the effect that the school board should be required to agree to a friendly case being submitted to the judges. On a division the amendment was carried by a majority of one. On the other hand, a resolution was carried agreeing to ask the overseers to raise the 1,600*l.* demanded by levying a special and separate rate. This, of course, would have the advantage of preventing the school board's rate being mixed up and confused with rates required for other purposes, and it would also present a clearer field for legal proceedings on the part of any person disposed to question the validity of the levy.

LIVERPOOL.—The Liverpool School Board recently issued a precept requiring the Town Council to raise the sum of 7,322*l.* 13*s.* for educational purposes. In accordance with this demand the finance committee of the council have now recommended that a special rate should be levied for the purpose of raising the amount required. The board have also ordered fees to be paid in twenty additional schools, being sixty in all. The Liverpool Board have undertaken the first prosecution under the Education Act. On Thursday last a person in the service of the Mersey Docks and Harbour Board, who is in the receipt of wages of twenty-two or twenty-three shillings a week, was indicted before Mr. Raffles, the stipendiary magistrate, for "neglecting, omitting, and refusing to cause his son Joseph Hodgson, a child between the age of five and thirteen years, to attend school within fourteen days of a notice requiring him so to do having been served on him." The father pleaded that he did not understand the notice, and thought it was quite enough to give a verbal explanation to the officer. There appeared to be no real obstinacy on the father's part, nothing but simple neglect, and he promised to send the boy to school at once. He was fined in the nominal penalty of a shilling and half-a-crown costs, with the understanding that on a second complaint the full penalty would be inflicted. There is not much likelihood that a second prosecution will be needed.

NORWICH.—The Norwich School Board had a three hours' debate on Wednesday with reference to the reading of the Bible in board schools. There was some warm wrangling upon the subject between the Rev. E. P. Costello, a Roman Catholic priest, and the Rev. Canon Howell (Anglican), Mr. Howell contending that the Bible was not an open book in Spain and Italy, while a bull of Pius VI., issued in 1804, and which had never been recalled, prohibited the reading of the Bible by the common people. The Rev. E. P. Costello contended that this bull only applied to the reading of the Bible without note or comment. A proposition made by the Rev. A. C. Copeman, "that the Bible without note or comment shall be read," was carried by seven to one, four members of the board remaining neutral. Mr. Tillet then moved as a rider, "But that no version of the Bible containing note or comment be admitted as a school book." This was strongly opposed by the Rev. E. P. Costello, and negatived by seven to six. It was afterwards deemed advisable that an inquiry should be made of the Education Department whether any version of the Scriptures containing denominational notes be admissible in school board schools.

HARTLEPOOL.—The usual monthly meeting of the above board was held on Thursday evening, the president (the Rev. D. R. Falconer, M.A., rector) in the chair. It was unanimously resolved, on the motion of Mr. J. Groves, seconded by Mr. Graham, that the Education Department be asked when the board might expect an answer to their report in compliance with their requisition, and whether the department will give them an educational grant in aid of any provisional schools that the board might provide until their order arrives, and until permanent schools can be erected.

BRADFORD.—At last week's meeting of the board for this town a report of the board's work during the year was presented, with a balance-sheet showing that 1,000*l.* had been paid over to the treasurer, of which 403*l.* remains at present on hand. It was resolved, after some rather warm discussion, to purchase two school sites, one in Manchester-road, and the other in Bowling-back-lane, at a total cost of over 4,000*l.* The consideration of the report of the Education Committee was deferred.

DEWSBURY.—A strong contest is likely to take place in Dewsbury on the occasion of the school board election. Mr. William Senior, manufacturer, is nominated by the unsectarian party, while the denominationalists have made choice of Mr. John Armitage. On Friday night a public meeting was held in the New Connexion Schoolroom, when resolutions in favour of Mr. Senior were appointed. There are strong hopes that he will be returned.

LEEDS.—The Leeds School Board at the meeting on Thursday took an important step towards the preparation of an educational scheme for the borough. The recommendations of the Rev. H. A. Pickard, Her Majesty's Inspector, as to the erection of new schools in the borough, were presented, and referred to a committee of the whole board. A long memorial was presented to the board from the clergy of Leeds, commenting upon the scheme of education, and the proposals for new schools which have recently been published by order of the board, relative to which the *Leeds Mercury* says:—

Any memorial coming from a body of gentlemen like that of which Canon Woodford was the spokesman on Thursday, is entitled to respectful attention, and when that memorial relates to educational questions it demands from us the consideration which is due to the views of those who have been for many years among the most zealous friends and supporters of education. But we confess we cannot read this memorial without feeling very great regret that it should ever have been presented to the school board. Although composed with great care, and with a proper avoidance of any phrases likely to give offence, the plain meaning of the first portion of the memorial is a request that the board will suspend the provision of new schools until the accommodation in the existing schools has been fully made use of, and that to ensure the latter end the compulsory clauses of the Education Act should be put in force. In other words, the clergy of Leeds ask the Leeds School Board to apply the compulsory powers of the Education Act, in order to fill the denominational schools over which they as clergymen have the control, and request the board to build no undenominational schools—no "board schools" of the accepted type—unless there should be, after these schools have thus been filled, a deficiency in the school accommodation of the district. They further declare their belief that "a desire exists not only to make the board schools efficient, but to do so to the detriment of existing schools." Rivalry between the board schools and the existing schools is condemned with much emphasis, and the plea of economy is advanced on behalf of the views of the memorialists.

We are truly sorry that at this early date anything like a spirit of antagonism should have arisen between the clergy and the school board. No one can deny the valuable services rendered by the former to the cause of education, and we at least have always desired that those services should be fairly considered, and that in the framing of any educational measure no injustice should be done to persons whose chief offence in the eyes of others was their zeal. But we must remind the memorialists that the first persons to be considered by the school board are not the managers of existing schools, but the public; and that, in considering the wants and requirements of the public, certain principles, which have never before been fully recognised, have now to be brought into action. The school board was not formed with the great purpose of filling denominational schools. Its chief purpose was to secure the education of children belonging to all sects and sections among us, and it was admitted from the first that no mere system of denominational schools would meet the pressing needs which it was sought to supply. Rightly or wrongly, there are thousands of parents who object to send their children to denominational schools, and the Legislature at the outset determined to consider the views of these parents, and to provide them with schools for their children of such a character as to secure their approval. Had such a proposal of that which is now made by the Leeds memorialists been seriously discussed in the House of Commons, or in the country, the storm of indignation it would have raised would not have been easily quelled. The idea that no board schools should be erected in any district where the four walls of a denominational school are able to hold within their compass the whole of the children of that district, and that compulsion should be employed to force those children into this denominational school, is one against which we, at least, must protest in the strongest possible manner. We have not hesitated to differ from those with whose opinions on most questions we heartily agree, when we have believed them to be making demands incompatible with justice to all parties; and we have just as little hesitation now, in protesting against the demands of the Church with regard to the school system of Leeds.

The consideration of the memorial was deferred. The scheme sketched by the Education Committee, as to the kind of instruction to be given in board schools, was then discussed. It was determined that the books and stationery used in school should be supplied to the children at wholesale prices, or gratuitously to those whose parents are too poor to pay for them; also, that elementary text books should be provided for the use of the more advanced classes, and that the course of instruction should be five and a half hours daily for five days in the week. On the question of fees, the committee recommended that the minimum charge should be one penny, and the maximum sixpence, whether the subjects of instruction be essential or discretionary; but objection was taken to the lowness of the minimum fee, and it was ultimately fixed at twopenny. Half-timers will be expected to pay half the weekly fees. The board also passed a formal resolution condemning corporal punishment except in cases of a very urgent kind.

BURNLEY.—Five persons have been nominated as candidates for the vacancy on this board—Messrs. John Butterworth, corn-merchant (Wesleyan Methodist); Lake Collinge, cotton-spinner (Wesleyan Methodist); John Cowban, gentleman (Roman Catholic); John Marsden, manufacturing chemist (Primitive Methodist); and the Rev. John Stroyan, Congregational minister. Messrs. Cowban and Stroyan are the only candidates who have issued addresses. Mr. Cowban declares his object to be "to spare the ratepayers the expense and turmoil of a contested election—to serve the children of the poor—and to promote the best interests of the municipality." Mr. Stroyan has been publishing in a local paper a series of letters on the educational controversy, which show a great mastery of the whole question.

both in the principles involved and the practical working of education. His views are thus summarised in his address:—

1. Education, apart from religion, is incomplete.
2. Taxation ought not to be resorted to, either directly, or indirectly, for the propagation of religious truth.
3. The people of this country, through their representatives in Parliament, have recognised the right of every child in England and Wales to an efficient day-school training.
4. Such an education cannot be other than partial and elementary, and ought to be limited to secular subjects.
5. If secular, it may be compulsory, and so become universal.
6. The religious instruction of the young is the duty of their parents and of Christians.
7. Secular education being alone recognised and paid for, school boards, like municipal corporations, may be formed without reference to denominational peculiarities.
8. Schools aided by public taxation ought not to be entirely under private management.

Mr. Bitterworth withdrew his name on the publication of the nomination list. An arrangement has since been effected among the remaining four, by which three of them consented to retire in favour of Mr. Cowban, on condition of the latter publishing to the ratepayers his views on the question of primary education generally, and especially on the subject of the payment of fees out of the rates for indigent children attending denominational schools. We understand that the successful candidate is in favour of a religious and denominational education.—Four persons were on Monday fined five shillings each, including costs, under the compulsory powers of the Burnley School Board, for neglecting to send their children to school. The ages of the children were nine, ten, eleven, and twelve years.

STAFFORD.—The election of a member of the board to fill the place left vacant by the death of Mr. T. Harrison will take place on the 20th inst.

BATH.—At the last meeting of the school board the question of the kind of education to be adopted was discussed, and a provision relative to religious education similar to that adopted by the London Board, was carried on the motion of the Rev. D. Wassell. It was also resolved to open board schools with a hymn and prayer. It was moved that notice be given to the public of the intention of the board to enforce its compulsory powers with respect of children who did not attend school. Mr. Wassell opposed this resolution upon the ground that the bye-laws ought not to be enforced until board schools were erected, so as to give parents the option of sending their children to them. At present they could only enforce the compulsory clauses by sending children to denominational schools, and he asked the mover to place himself in the position of a Nonconformist, and to say whether this proceeding was not unfair. The other members of the board were in favour of the resolution, and after a little discussion it was carried.

DARLINGTON.—At the meeting of this board on the 7th inst., Mr. Henry Pearce in the chair, Mr. Dale moved that the chairman and vice-chairman having proposed that the fees payable by this board under its bye-law shall be raised by voluntary contributions, and having offered to guarantee any deficiency for a year, and until the expiration of three months' notice of any intention to withdraw from the engagement, the board accept this proposal. One or two members opposed it, but it was ultimately carried by a majority. Mr. Bow proposed a resolution that the board should send a protest against the Education Act in its present shape to Education Department, and asking that the objectionable part of the clauses should be removed. The resolution was lost. Mr. Morrell proposed a resolution against the payment of fees in denominational schools, as contemplated by Bye-law 4. The resolution was lost, only three members voting for it.

HALIFAX.—At the school board meeting on the 7th, it was proposed that the seal be affixed to the bye-laws. They included the 7th bye-law, which provides for the remission of fees for the children of those who are unable to pay for them, and sending them to denominational schools only, until schools be established by the board. Mr. Swallow moved the following amendment:—

That before the bye-laws be forwarded to the Education Department, bye-law 6 be withdrawn, and that the board resolve that remission of fees in public elementary schools shall be made exceptionally on proof of urgent temporary need, each case being dealt with on its own merits without prejudice to the principles involved on either side.

The chairman: The amendment is a transcript of the one passed by the London School Board. Mr. Swallow: Nearly so. The Rev. J. Geary said he had great pleasure in seconding the amendment. He considered that if the bye-law was allowed to pass it would prove a serious obstacle to the action of the board in future. The chairman (Mr. Thorpe) said that although the amendment was a compromise, he did not feel that he could vote for it. The voting was then taken, the amendment being lost by the individual and casting vote of the chairman; the motion was declared carried by a similar vote.

RPOE.—At the school board meeting on Friday, it was resolved, on a motion supported by four against three, that in schools provided by the board the Scriptures be read without any explanation whatever.

TORRIS.—At the last meeting of the school board in this town, Mr. Windeatt, with respect to the payment of fees to denominational schools, which had been passed by a majority of one at their last

meeting, said that the question in other towns had given rise to warm discussion, and as a sort of compromise to meet the wishes of all parties in London and Plymouth, the following resolution had been proposed:—

That the remission or payment of fees of public elementary schools shall be made exceptionally on proof of urgent temporary need, each case being dealt with on its own merits, without prejudice to the principles involved on either side, such remission of payment of fees not to be considered as made in respect of any instruction in religious subjects.

He said he merely submitted the resolution for consideration, and if it met with approval, and he was not out of order, he should be willing to move the same in the form of a resolution. The matter was deferred.

ROCHDALE.—The Rochdale Town Council has resolved to request the school board to suspend the operation of the compulsory clause, and to petition Parliament against the payment of fees in denominational schools.

ST. HELEN'S.—At a meeting of the St. Helen's Town Council on Thursday, it was resolved, by twelve votes to seven, that no action should be taken in reference to the formation of a school board in that town until Government had passed an amended act.

SALFORD.—At the meeting of this board on the 13th, on the reading of the School Fees Committee minutes, Mr. Warburton said he thought it a significant if not alarming fact that while they were, at a great cost to the ratepayers, paying for the education of 1,737 children, yet the school attendance for the quarter ended in September was less to the extent of 713 than for the quarter which ended in June. This proved clearly that the board had hitherto done no good whatever, but, on the contrary, a great deal of harm. Their proceedings seemed to have demoralised everybody concerned, numbers of parents who formerly paid for the education of their own children having evidently ceased to do so through the pauperising influence of the board's system of transferring the payment of fees from the parents to the borough. So long as they continued this course they would always find plenty of cases in which parents were willing to allow their children to be taught at the public expense. He thought the board should either disband or take an entirely new course for the future, and he begged to move as an amendment to the minutes:—

That the board disallow the renewal of the payment of fees to denominational schools.

Mr. T. Boddington seconded the amendment, which after some discussion was rejected by a majority of twelve to two, and the minutes of the committee were confirmed. A letter was then read from Mr. E. A. Hague, secretary to the committee of the Richmond Congregational day-school, asking upon what terms or conditions the board would be prepared to take it over as one of "that class of board schools which the Education Act was evidently intended to call into existence." Mr. Mather moved that this offer be accepted, and negotiations entered into, which was seconded by Mr. Harrison. Mr. Hardcastle moved, as an amendment, that the proposal be considered in connection with the school requirements of the locality. Mr. Warburton said they need not be beating about the bush or trying to deceive each other. Far better honestly admit that it was really a question between two distinct parties in the board as to whether they were to have any board schools or not. Upon a division, Mr. Hardcastle's amendment was carried by a majority of two. Mr. Mather said it was exceedingly discouraging for him, after his honest and straightforward statement, to see thus passed a resolution which really, as he thought, was the death-knell in that board to the idea of board schools. The committee was then appointed.

HANLEY.—A meeting was held on Monday, the 11th, Mr. Wragge in the chair. Mr. Pidduck proposed that the Bible be read without note or comment in the schools of the board. The Chairman proposed an amendment in favour of religious instruction without sectarian bias. He contended for a knowledge of the Bible, such a knowledge that parents or ministers might engraft distinctive religious teaching upon it. The amendment was carried by 5 to 4.

HASTINGS.—The monthly meeting was held on the 5th inst., Mr. G. Scrivens presiding. The Revs. Andrew Reed, W. Barker, and H. Stewart attended as a deputation, to present a memorial from a meeting of Nonconformists, against the adoption of the payment of fees to denominational schools. After hearing explanatory statements from members of the deputation, it was agreed that the memorial should be entered on the minutes. The clerk read the following letter, signed by the Rev. J. Griffin, as chairman; and Messrs. M. Simmons and T. Elworthy, secretaries of the schools:—

Hastings, December 1, 1871.

At a meeting of the United Committees of the Hastings and St. Leonards British Schools, the following memorial was unanimously adopted for presentation to the Hastings School Board.

The friends and subscribers of the British Schools in the borough are warmly attached to the principle of unsectarian education, and deem it undesirable that the public rates should be used to pay the fees for necessitous children in any school over which the board has no control. They, therefore, offer to train, free of cost to the ratepayers, such a proportion of really needy children as would fall to their lot; presuming that the other schools will do the same.

Mr. Ransom moved that the letter be entered on the minutes, and the receipt be acknowledged. Carried. At the close Mr. Ransom gave notice of motion to consider the letter at the next board meeting.

THE PRINCE OF WALES.

We are happy to record a highly favourable change in the condition of the Prince of Wales, which is all the more gratifying as it set in on Thursday, the dreaded anniversary of the Prince Consort's death. The imminent peril of Wednesday, owing to the serious irritation of the bronchial tubes, which threatened suffocation, was relieved on Wednesday night by a little sleep. Subsequent bulletins indicated a further abatement of the restlessness and serious symptoms, and that His Royal Highness was able to obtain needed rest; then that fever had left him; and finally that he was, in all respects, tending towards recovery. At nine o'clock on Monday morning it was reported that His Royal Highness had passed the night quietly, and that the improvement was slow, though satisfactory. The five o'clock bulletin was couched in similar terms. Her Majesty and the Princess Louise have left Sandringham for Windsor. The other members of the royal family took their departure on Saturday. A despatch from Sandringham, dated last night, states that the slowness of the prince's recovery is not otherwise than normal in one who has been brought so low as His Royal Highness; and that every day diminishes the chances—if the word is applicable—of a relapse. It is stated that, if all goes well, as soon as the prince is capable of undergoing removal, he will be taken to Torquay; and when recovery is more fully established, it is probable that he and his family will pay a visit to Madeira. Sir William Jenner will leave shortly; Dr. Gull, for whom the prince throughout his illness has manifested a remarkable predilection, will remain a little longer.

The *Observer* says:—"So much harm has been done, and so much annoyance caused by the circulation of purely imaginative and distressing reports, that it may be well to correct them, as we are enabled to do upon satisfactory authority. It is not the fact that the prince has ever been in such a condition that his physicians—who could express an opinion worth having or repeating—stated that the prince was 'dying,' or that 'he had but a few hours to live,' or that he could 'survive but a few minutes'; nor is it true that any one having any right or authority to make any statement upon the subject ever stated that 'one lung was entirely gone,' or that the lung was ever affected at all; on the contrary, the physicians have always been careful to intimate to all around them that the lung was not at all organically affected, but that the impediment and spasms of respiration were due to irritation of the air passages; nor is it true that there has been any 'hemorrhage from the intestine,' or any symptoms of 'perforation of the intestine.' All these dangers have been escaped. The statement is equally without foundation that Sir James Paget (a surgeon, be it observed, and not a physician) was summoned in consultation to decide on tracheotomy or transfusion of blood, or even the treatment of bed-sores from prolonged *decubitus*. He has never been summoned at all. None of these statements are at all correct, any more than the details that the prince fell into syncope and vomited, and was relieved, and rallied after the relief. The actual fact is that the whole gravity of the symptoms has consisted in the rise of temperature, the consequent rapid waste of tissue, the bronchial suffocative catarrh, the spasm of the air-passages, and the extreme consequent exhaustion."

On Friday night, immediately after *Pymonion and Galatea*, at the Haymarket Theatre, the band played Brinley Richards' "God Bless the Prince of Wales," the entire audience standing up and cheering vociferously. At the close of Professor Pepper's lecture on the "British Army," Miss Alice Barth substituted for one of her songs "God bless the Prince of Wales." The affect upon the audience was electrical. As the song concluded, and the portrait of the prince appeared upon the disc, the assembly rose to their feet and joined in the chorus.

The *Daily News* Lynn correspondent says, the subject of appointing, as soon as the prince shall have obtained convalescence, a day of special thanksgiving, is under consideration.

The following is a translation from the Hebrew of the prayer offered on Saturday in all the synagogues of the united congregations of Jews in the British Empire:—

"Merciful and Gracious God; Thou Heavenly Physician! who alone canst help. Thou lookest down from heaven unto earth to loose those that are appointed unto death; Thou makest sore and healest, woundest and bindest up again. Thine anger endureth but for a moment; in thy favour is life. We beseech Thee to have mercy upon Albert Edward, Prince of Wales, the Heir Apparent to the Throne of this Realm, who languishes on the bed of sickness. Send him, O Lord, perfect and speedy recovery, healing of body and mind. Bless all the remedies applied to him, so that his health may speedily bring forth. Renew his strength as the eagle's; satisfy him with length of days, and may he live before Thee in truth and in righteousness."

"Thou, O Lord, who healest the broken-hearted, uphold with Thy right hand his illustrious Mother, our Most Gracious Sovereign Lady Queen Victoria, the beloved wife of his youth the Princess of Wales, and all his afflicted relatives, in this their grave anxiety and sore distress. Turn their sorrow into rejoicing, gird them with gladness, so that, though weeping may endure for a night, joy may come in the morning. Hold Thy protecting hand over this empire. Turn the

present darkness into noonday. Deliver our souls from death, our eyes from tears, and our feet from falling. And even as Thou hast vouchsafed Thy divine help unto our forefathers, so mayest Thou still cause us to rejoice in Thy salvation. Amen."

The following telegram has been received by Mr. Cyrus Field, from New York:—

Fulton-street Chapel, New York.

December 14, Noon.
Fulton-street prayer-meeting, and other praying assemblies in America, unite with the Queen and people of England in daily supplications to Almighty God to the life and salvation of the Prince of Wales.

The *Daily News* says that the following document is being circulated among the republican and democratic societies in the metropolis, and is stated to have received a large number of signatures. It is intended to forward the document to Her Majesty through the Home Office:—

We, the undersigned, being members of various republican and democratic organisations in London, while not concealing our decided preference for a republican over a monarchical form of Government, yet, as Englishmen, desire to record our sorrow for the serious illness and protracted sufferings of the Prince of Wales, and our heartfelt sympathy with the Queen and other members of the royal family under their present deep affliction. We also desire to express our sincere hope that the life of the prince may yet be spared.

The *Lancet* has instituted a re-examination of Londesborough Lodge, and of the circumstances connected with the illness of the Prince of Wales, and has arrived at the conclusion that there is now overwhelming evidence to prove that the prince's illness arose in the mode originally suspected.

It now turns out that Lord Chesterfield did not sleep at Londesborough Lodge after the departure of the Prince of Wales, but prior thereto, and the period of incubation in his case was probably longer than usual. But another most important fact has come out:—

Mr. Froome, under butler to Christopher Sykes, Esq., M.P., was summoned by telegraph to supply the place of Lord Londesborough's butler, who was taken ill. He went to Londesborough Lodge on Tuesday, and remained there until the following Sunday. He slept at the Royal Hotel, but he was at the Lodge from six a.m. until midnight, or later, when supper was required. The sanitary arrangements of the Royal Hotel are very superior; all the soil pipes are open to the roof, and there are as many as sixteen 4-inch pipes, through which the sewer-gases very readily escape at well-protected points. No one has been attacked with any form of fever in this hotel. The room in which this man sleeps at Brantingham Thorpe is all that can be desired, and there has been no typhoid fever there. Yet since his return from Londesborough Lodge this man has been seized with what is now well-developed typhoid fever. He left Londesborough Lodge on Nov. 5th. On the 19th, fourteen days after, he was feeling ill. On the 27th, and for some days previously, he was unable to do his work, and on the 28th he took to his bed. There are now characteristic spots and tongue, and although the disorder is mild, its history is clear and its diagnosis perfect.

It seems that sleeping at Londesborough Lodge was not necessary, therefore, to give typhoid fever. The case of the butler shows pretty clearly the source of the whole mischief. It is untrue, it appears, moreover, that only three individuals were indisposed at the lodge during the royal visit; another noble lord suffered from diarrhoea, and was impressed by the defective state of the drains. The *Lancet* says, in concluding its notice of the subject, that a little consideration will show what a really dangerous state the house was in. The rooms are small, and without a tittle of ventilation. In the basement, the servants' hall, butler's pantry, house-keeper's room and stillroom were fully occupied both by night and day. Add to this densely-crowded household some seventeen attendants on the Royal party, who slept at the Royal Hotel, five or six helpers in the kitchen, as many visitors to dine, and no one can say how many lookers-on. It is evident that during a certain part of the day the number of occupants was at least doubled; and, what with large fires and cooking, it seems difficult to conceive that the internal air was maintained in a reasonable state of purity.

The Duke of Edinburgh, when serving as a midshipman on board H.M.S. *St. George*, was, while at Naples, attacked by typhoid fever, and the ship was in consequence ordered to Malta, where, says the *Army and Navy Gazette*, the prince was landed, and placed under the care of the present Director-General, Sir Alexander Armstrong (the deputy-inspector), who succeeded in bringing his patient to a state of convalescence in the course of six weeks.

Not the least of the calamities connected with Chicago is the announcement that there are now in the press no less than seven different histories of the fire.

The *Natal Mercury* says that Bishop Colenso has issued a translation in Kafir of the books of Samuel.

A new weekly paper will appear on the first Saturday in January, called the *Railway Service Gazette*.

Dr. Noah Porter's new work, on "The Sciences of Nature versus the Science of Man," will shortly be published by Messrs. Hodder and Stoughton, by arrangement with the American publishers.

The *Athenæum* announces that Mr. Thomas Hare, the well-known author of a treatise on the Election of Representatives, Parliamentary and Municipal, is preparing for publication a work called "Endowments: Studies on what is due to the Past, the Present, and the Future."

MEN AND THINGS IN AMERICA.

(By a Cosmopolitan.)

ANTI-SLAVERY NOTES.

The history of the emancipation movement in the United States is one of the most interesting records of human progress. To William Lloyd Garrison and our own George Thompson must perhaps in a great measure be ascribed the direct origin of the American Anti-Slavery Society, the labours of which educated the Northern people up to the final act of emancipation. But there were abolitionists in America when Garrison and Thompson were infants in arms. In New York and other Northern States there are still living white men who once held slaves and coloured men who were once in bondage. In New Jersey slavery was abolished by an Act of the Legislature passed on the 15th of February, 1804. This Act provided that every coloured child born after the 14th of July, 1804, should be free, but should remain the servant of the owner of the mother in the same manner as if such child had been bound to service by the overseers of the poor—males until the age of twenty-five, and females until the age of twenty-one. All coloured children were to be registered within nine months after birth, and the owner was to bear liberty, if he chose, to abandon the apprenticeship of any child, he being nevertheless bound to maintain it for one year, after which date it was to be treated as a pauper, and liable to be bound to service on the same terms as other poor children. While the child remained a pauper it was to be maintained out of the public funds, at an expense not exceeding three dollars per month. The owner not abandoning the child within the year to be considered as having elected to retain it, and to be liable for its maintenance during the respective periods of service limited by the Act.

The Emancipation Acts in other States were similar to that of New Jersey, but they were generally supplemented by others totally abolishing the slavery of full-grown negroes. It is a common saying in the South that "the Yankees sold us all their slaves, and then wanted us to free them." Probably some Northern slaveholders, in anticipation of emancipation, did manifest Yankee smartness by selling their slaves to the South; but this was certainly not a general proceeding, and it will be observed that New Jersey paid no cash compensation. At the beginning of the Rebellion the South might easily have secured better terms than the Northern slaveholders had to accept.

In the library of a Virginian gentleman I found a copy of an anti-slavery document issued in 1801, which shows that seventy years ago there were long before the abolition of West Indian slavery—earnest and thorough-going abolitionists in America. As I have never seen any mention of this interesting document, I transcribe it for your readers. It is headed, "Address of the American Convention to the People of the United States," and reads as follows:—

Fellow Citizens.—The American Convention for Promoting the Abolition of Slavery and Improving the Condition of the African Race, assembled for the purpose of deliberation upon such matters as relate to the design of their institution, believe it their duty to address you at this time; not with a view to descant upon the horrors of slavery or its incompatibility with sound policy, with justice, with morality, and with the spirit and doctrines of Christianity; for besides that the circumscribed nature of such an address necessarily precludes lengthy animadversion, these are topics which have been so repeatedly and ably discussed as to leave little room for additional argument or new illustration. The feelings and the judgment have been often addressed with all the strength of reason and the power of eloquence, and although prejudice may blind the eyes of some, and avarice close the avenues of sensibility in others, we derive consolation from the assurance that the wise and the good, the liberal and the considerate of all classes of the community, lament the existence of slavery, and consider it as a dark stain in the annals of our country. We do not even hesitate to believe that many who hold slaves by demise acknowledge the injustice of the tenure, but perplexed in the contemplation of the embarrassment in which they find themselves, they are ready to exclaim, "What shall be done with them?" We would willingly include these among the number of our friends, and entreat them to unite in the removal of an evil so justly and almost universally deplored.

A principal object of our concern is to arouse the attention of the public to the continued—may we not say increasing?—necessity of exertion. We fear that many have taken up an idea that there is less occasion now than formerly for active zeal in promoting the cause of the oppressed African; but when it is remembered that there are about nine hundred thousand slaves in this country, that hundreds of vessels do annually sail from our shores to traffic in the blood of our fellow-men; and that the abominable practice of kidnapping is carried to an alarming extent, surely it will not be thought a time for supineness and neglect. Ought not rather every faculty of the mind to be awakened, and in a matter wherein the reputation and prosperity of these United States are so deeply involved, is it possible that any can remain as indifferent and idle spectators?

The gross and violent outrages committed by a horde of kidnappers call aloud for redress. We have reason to believe there is a complete chain of them along our sea coast, from Georgia to Maine. Like the vulture soaring in apparent indifference while watching for his prey, these shameless men, disguised in the habiliments of gentlemen, haunt public places, and at night seize and carry off the victims of their avarice. . . . The convention are informed of some of their insidious manoeuvres. They generally have vessels moored in small rivers and creeks, and after stealing the unprotected, they decoy by stratagem and allure by specious offers of gain, such free persons of colour as they find susceptible of delusion. Others, residing near the sea coast, are continually purchasing slaves in the middle States, to sell at an advanced price to their compars in infamy. For the victims of this shocking business they find a ready market among the Southern planters. The design of this detail must be obvious: it is to excite the vigilance of every friend to humanity and to virtue in the detection and punishment of these monsters in the shape of men.

To complain of injustice or petition for the redress of grievances, cannot be mistaken for rebellion against the laws of our country. We lament, therefore, the existence of laws in the State of North Carolina prohibiting individuals the privilege of doing justice to the unfortunate slave, and to their own feelings by setting him at liberty; and we learn with the deepest regret that the State of South Carolina has recently repealed the law prohibiting the importation of slaves from Africa into that State. Such appears to be the fact, but we cannot restrain the involuntary question—Is this possible? Is the measure of iniquity not yet filled? Is there no point at which you will stop? Or was it necessary to add this one step to complete the climax of folly, cruelty, and desperation? Oh Legislators! we beseech you to reflect before you increase the evils which already surround you in gloomy and frightful perspective.

Beholding with anxiety the increase, rather than diminution, of slavery and its dreadful concomitants, we earnestly request the zealous co-operation of every friend to justice and every lover of his country. It is an honourable, a virtuous, and a humane cause in which we have embarked. Much good has already been effected, but much remains to be done; and under the Divine blessing, may we not confidently hope that, in proportion to the minority of our motives, and the temperate, firm, and persevering constancy of our exertions, will be our success and peaceful reward. Those who live contiguous to the seaports, in particular, we wish may be stimulated to vigilance, that none of these shameful acts of atrocity adverted to may elude deserved punishment, and our fellow-citizens of the Eastern States are respectfully invited to pay attention to the clandestine traffic in slaves carried on from spite of their ports. Such daring infractions of the laws of our country require prompt and decisive measures.

Many aspersions have been cast on the advocates of the freedom of the blacks by malicious or interested men, but conscious of the rectitude of our intentions and the disinterestedness of our endeavours, we hope not to be intimidated by censure from performing the post assigned us. We frankly own that it is our wish to promote a general emancipation; and in doing this it is our belief that we essentially promote the true interests of the State. Although many inconveniences may result from a general liberation of the people of colour, yet those which flow from their continuance in slavery must be infinitely greater, and are every day increasing. It is, therefore, in our estimation, desirable that this object should be brought about with as much speed as a prudent regard to existing circumstances and the safety of the country will admit. But in all our endeavours for its accomplishment, we hope to move with care and circumspection. We pointedly disavow the most distant intention to contravene any existing law of the States collectively or separately. We will not knowingly infringe upon the nominal rights of property, although those rights may only be traced to our statute-books, and while we desire to be supported in our endeavours to defend the cause of the oppressed, we hope that discretion and moderation will characterise all our proceedings. We feel with others the common frailties of humanity, and therefore cannot expect an exemption from error. The best intentions are sometimes inadvertently led astray; a lively zeal in a good cause may occasionally overleap the bounds of discretion; although, therefore, individuals may in some instances have suffered their zeal to exceed knowledge, yet we repeat that the line of conduct which we approve, and which is consonant with the spirit and design of our institutions, is in strict conformity with a due submission to existing laws and to the legal claims of our fellow-citizens. On this ground we think we have a just claim to the countenance and support of all liberal minds, and of all who delight in the real prosperity of their country and in the multiplication of human happiness.

We conclude in the expression of a hope that the Supreme Disposer of Events will prosper our labours in the work of justice, and hasten the day when liberty shall be proclaimed to the captive, and this land of boasted freedom and independence be relieved from the opprobrium which the sufferings of the oppressed African now cast upon it.

By order of the Convention.
MAT. FRANKLIN, President.
Attested by OTH. ALSOP, Secretary.
Philadelphia, Jan. 13, 1801.

It seems therefore that in America, as in England, the name of Alsop is honourably associated with the history of anti-slavery movements. Did the American Anti-Slavery Convention of 1801 expect that more than sixty years would elapse before slavery was abolished, and that even then the system would fall, not peaceably as they hoped, but by the exigencies of a long and bloody war? The nine hundred thousand coloured people of 1801 amount now to five millions, and although they are free their future is a problem scarcely to be forecast.

Hawthorne said that Miss Bremer was "a most amiable little woman, worthy to be the maiden aunt of the whole human race."

NOTES ON THE BENNETT CASE.

(By a Legal Contributor.)

What is the true doctrine of the Church of England with regard to the Holy Communion? That is the question which—unless the true issue is avoided by a legal side-wind—the judgment in the cause "Sheppard v. Bennett" will have to answer; and it is not easy to over-estimate the importance of the decision, whatever it may be. After two years of the "law's delay," this suit has at last had a final hearing. Having considered the postures of Mr. Mackintosh and the vestments of Mr. Purchas, the Judicial Committee have now to determine the doctrine upon which both depended. It should perhaps be stated at once, that there is a legal distinction in the result of a judgment for or against the defendant. If the decision is in Mr. Bennett's favour, it need not legally affect the Broad Church and Low Church, or those who differ from the defendant. It will only declare that Mr. Bennett's theory is a view which may be held, not the view which must be held, by Conforming clergymen. On the other hand, if the judgment is for the appellant, it will distinctly allege that Mr. Bennett is a heretic, and will render the position in the Establishment of a large portion of the High Church clergy almost untenable. We shall either have the Evangelicals performing a service which the highest legal authority has declared to include something very much like the "sacrifice of the mass," or the Anglicans assisting at a "mained rite," to use their own words, "playing Hamlet with the part of Hamlet omitted."

The attendance on the Committee was an unusually large one; there was plenty of the "new blood" which has lately been infused into that body, and, allowing the advisability of its jurisdiction, it could not have been more fairly constituted. It may be useful to note the various theories which have been held with regard to the Lord's Supper. They may be divided into five distinct doctrines.

1. Transubstantiation—held by the Church of Rome, where there is a complete change of substance in the elements.
2. Consubstantiation—held by the Lutheran Church, which imports Christ's substance into the elements, but not to the exclusion of the substance of the elements.
3. The theory of Dr. Pusey and Mr. Bennett, which is a real presence of the body and blood of Christ in the elements, external to, and independent of, the recipient.
4. The "Receptionist" doctrine, which maintains a real presence of the body and blood of Christ in the whole ordinance, not in the elements, not on the altar, or in the priest's hands, but in the heart of the faithful communicant.
5. The Zwinglian theory, where there is no presence at all, the service being one of commemoration only.

Of these we may at once discard the last, as it is not contended by either side that this is the doctrine of the Church of England. The first four all contain a presence of some kind—external to the communicant in the first three, internal in the fourth. The appellant maintains that Mr. Bennett's theory is heresy, and for the purpose of strengthening his case, contends that the Receptionist doctrine is that held by the Church. Throughout the proceedings the defendant has been silent, and has not appeared either in person or by counsel. This is to be regretted; but the disadvantage was not so great as it might otherwise have been, seeing that the Dean of Arches, for the most part, thoroughly adopted Mr. Bennett's views on the subject, and his judgment is little more than an elaborate argument in their favour. During the whole of the case the attitude of the court was, as it should be where there is no defence, decidedly aggressive; and this, taken with Dr. Phillimore's judgment, placed the two parties on a tolerably equal footing. Dr. Stephen's argument lasted four days, and might reasonably have been compressed into two. It was both able and learned, but at the same time terribly verbose and full of tedious reiterations. It may be divided into three portions—Definitions of the terms used in the discussions; historical survey of the rise and progress of the doctrines in question; and, the consideration of the true construction of the formularies of the Church. In all these, authorities of all ages were copiously quoted, and the judgment of the court below most critically examined.

It was of course necessary to define accurately such terms as "Sacrament," "Eucharist," "corporal presence," "spiritual presence," and "natural body." Without clearly understanding the meaning of these words as used by dif-

ferent divines, any argument constantly introducing them would have been almost worthless. Dr. Stephen was perhaps right in keeping clear altogether of the terms "objective" and "subjective," as "fruitful of endless discussions" and "perfectly unintelligible"; but it seems rather shirking a difficulty which ought to have been faced. He explained how the word "Sacrament" is used sometimes as the ordinance and sometimes as the elements used in the ordinance. Again, there is the double signification of the word "Eucharist," meaning a service of thanksgiving and the elements used in that service. "Corporal presence" is the presence of the body of Christ, and not a carnal manner of presence. "Spiritual presence" is the presence of the body of Christ to our spirits, and not the presence of the body of Christ after the manner of a spirit, which is a contradiction of terms. The only "true body" of Christ is His "natural body," which is in heaven and not here, the words "natural body" being used to distinguish it from the "mystical" body of Christ, which is the church, or congregation of the faithful. The historical part of his argument extended from the Sarum Missal to the Restoration, tracing the changes that took place in the first and second Prayer-books of Edward VI., the Prayer-book of Elizabeth, the Canons of 1603, down to our present Prayer-book, which received statutory authority by the Act of Uniformity of Charles II. This includes the two struggles of the Church, with the Papists and the Puritans. Then there were digressions; one for instance giving the various changes of opinion in the mind of Cranmer, who seems to have held all the theories in turn. But naturally the most important part of the argument was that on the construction of the formularies. The Articles, Catechism, Homilies, and Communion Service were all examined and discussed most exhaustively. The 28th Article was in a shown to be against any presence of Christ in the elements external to the Communicant. The "giving" was by God and not by the priest: the "taking" was by faith and not by the hand; the "eating" was by the soul and not by the mouth. Faith was the mean whereby the body and blood of Christ are received and taken and not a mean. This excludes other means, such as the hand and mouth. This was described as the "touchstone of the controversy." Again, this article is expressly condemned by both the Churches of Rome and Luther who teach an external presence. The ubiquity of Christ belongs only to His divine nature and not to His humanity. There is a difference between the natural body of our Lord and the natural presence of His body. Rome maintains the presence of the natural body of Christ, but denies the natural presence of His body. But, says Mr. Bennett:—The natural body of Christ is in heaven in a natural manner, the natural body of Christ is in the sacrament in a spiritual manner. The presence is different, the body is the same—external to the recipient. And this contravenes the 28th Article. Then, in the Communion for the Sick, the rubric states that the body and blood of Christ are received, although the elements are not taken with the mouth, which tends to show that the presence is not in the elements, but depends upon the heart of the communicant. The "inferential argument," as it is called, from the 29th Article, was next discussed. If the wicked do not receive the body and blood of Christ, although they may take the bread and wine, it follows that the presence is not in the elements when in the hands of the priest. But the defendant says—or, rather, the Dean of Arches says for him—that the presence is miraculously withdrawn on being taken by the unworthy recipient; that Judas took Christ's body; and that the 29th Article is only intended as a condemnation upon those who receive unworthily. But if this is so, it is mere surplusage, for the 25th Article gives the condemnation strongly enough; and why was the 29th Article so bitterly opposed by men who quite accepted the condemnation of the unworthy recipient? On the question of "sacrifice," Dr. Stephen contended that the Church only knows of a sacrifice of commemoration, not a sacrifice of propitiation. It uses the word metaphorically, as the "sacrifice of prayer and thanksgiving." There was no sacrifice offered by Christ in the upper room—no place of sacrifice, no altar of sacrifice, no words of sacrifice. Mr. Bennett defends his "adoration" on the ground that he does not adore the elements, but Christ "present in the sacrament under the form of bread and wine." But Rome defends "adoration" on precisely similar grounds. The Romanists do not adore the elements, but Christ present in the elements.

The above is a short outline of a portion of the argument for the appellant, which may perhaps be of service in assisting those interested in the case to understand the judgment when it is given. There should surely be some limit put to the quotations from the writings of divines of more or less authority. Originally the defendant only was allowed to refer to the writings of ancient authors, to show that similar opinions to his own had been held unquestioned by dignitaries of the Church. But now we have both sides quoting, not only from former divines, but from bishops and deans of our own time; and in the present case we are involved in the double absurdity of a reference to Ratramn, who lived at least 600 years before the Articles which he is supposed to explain were compiled, and a quotation from Dr. Pusey, whose opinions are as much on trial as those of Mr. Bennett. The judgment will probably be delivered in February next. Meanwhile, without praying for victory with either earnest Anglicans or ardent Evangelicals, as urged by Dr. Pusey and the *Record* respectively, Nonconformists may await the decision calmly, with a hope that it will at least decide something, and determine, at all events for this generation, a long fought and hotly-contested controversy.

THE POLYNESIAN SLAVE-TRADE.

A meeting of gentlemen interested in this question, convened by the Aborigines Protection Society, was held on Thursday week, at the rooms of the Social Science Association, Adelphi, for the purpose of considering the present state of the Polynesian slave-trade question with especial reference to the murder of the lamented Bishop Patteson. The following were among those who were present:—The Hon. A. Kinnaird, M.P., Lord Alfred S. Churchill, Sir T. Fowell and the Dowager Lady Buxton, Admiral Sir John Hay, M.P.; Sir Donald M'Leod, late Lieutenant-Governor of the Punjab; Mr. T. Hughes, M.P.; the Rev. Dr. Mullens, secretary of the London Missionary Society; Mr. Seton Karr, late secretary to the Government of India; Lieutenant-General Alexander, Mr. W. M'Arthur, M.P., Mr. Samuel Gurney, Professor Sheldon Amos, Major Evans Bell, Mr. F. W. Chesson, Mr. Edmund Sturge; Mr. G. W. Hastings, chairman of the Social Science Association; the Rev. William Arthur, Mr. Edwin Pears; Mr. Ewen Davidson, of Queensland; Mr. W. R. Selway, Mr. C. H. Hopwood, &c. Mr. A. Kinnaird, M.P., in taking the chair, said it had been suggested that the meeting should be postponed in consequence of the illness of the Prince of Wales, which they all so much deplored, but it was deemed advisable that immediate representations should be made to the Government on the subject on which they were assembled. He then proceeded to read extracts from colonial newspapers, and extracts from letters from Captain Palmer, of Her Majesty's ship *Rosario*, from the late Bishop Patteson, from Mr. Thurston, the late, and Mr. Miller, the present Consul at the Fiji Islands, from the Rev. J. S. Paton, a missionary, and others, all tending to show that natives of the Fiji Islands, of the New Hebrides, and of other islands in the South Seas, were kidnapped, enticed by alluring promises on board vessels engaged in the trade, and sometimes conveyed on board by violence; that when once on board they were prevented from returning; and that, in short, this "immigration," as it is called, differs in no way from the slave-trade so long carried on on the coast of Africa. And as a further evidence of the real value of the traffic, Mr. Chesson, the secretary, read a letter from Captain Palmer to himself, in which he said:—

It seems only yesterday that when in New Zealand, Bishop Patteson was telling me the story about the traders painting their vessel white like his mission schooner, the *Southern Cross*, and sending one of their number on shore dressed like a missionary to tell the natives she was the bishop's schooner, and that he was on board but had broken his leg, and consequently they must come off and see him. More than one cargo was secured in this atrocious manner.

The first resolution, which expressed the profound sorrow of the meeting at the murder of Bishop Patteson, and affirmed that the sacrifice of his valuable life was attributable to the nefarious practice of kidnapping which has been too long permitted in the islands of the Pacific, was moved by Sir Fowell Buxton, and seconded by Sir John Hay, both of whom expressed the opinion that the immigration of labourers from the islands of the Pacific might be of advantage both to the colony and to the islanders if it were conducted under proper regulations. Mr. Thomas Hughes, who moved that a memorial be presented to the Secretary for the Colonies, urging him to adopt vigorous measures for the repression of the practices referred to, recommended the extension of the slavery laws to this traffic, and the establishment of a prize court in one of the Australian colonies, but the Chancellor of the Exchequer, he said, objected to the latter proposition on the score of expense. Mr. W. M'Arthur expressed his disgust at such cheese-paring economy, and advocated the abolition of the traffic altogether. He cited the case of Mr. J. Micklejohn, a magistrate of Queensland, who wishing to satisfy himself as to the real nature of the traffic, got himself ap-

pointed as Government agent on one of the vessels, and who, when the ship was anchored off one of the islands, and a batch of natives were brought on board and put into the hold, protested against such conduct, whereupon the captain pointed a revolver at his head and threatened to shoot him unless he promised that he would never divulge what he had seen. The meeting was also addressed by Lord Alfred Churchill; by Mr. Davison, a planter from Queensland, who defended the system, and said that without it the plantations in North Queensland must be abandoned; by Mr. Edmund Sturge, who remarked that Mr. Davison's observations reminded him very much of the apologies that were wont to be made for slavery in the West Indies before the Act of Emancipation was carried; and by the Rev. A. M. Arthur, who contended that the traffic was not needed to enable settlers in Queensland to maintain themselves, though it might be needed to enable them to acquire fortunes. One of the speakers suggested that if the traffic were continued at all, it should be in Government vessels only; and Mr. Davison said he approved of that suggestion, and believed it would be well received in Queensland. On the motion of Mr. Hastings, a vote of thanks was then given to the chairman, and the proceedings terminated.

FOREIGN MISCELLANY.

Three wolves have recently been seen as near Paris as Chantilly, and preparations are making for a great hunt to run them down.

The French Academy has decreed a prize of 20,000 francs to M. Guizot for his "History of France," written for his grandchildren.

The Emperor of Russia has nominated Count Moltke an honorary member of the Academy of the Russian General Staff.

The National Council of Switzerland has interdicted the settlement of Jesuits in the country, and has denounced their educational and ecclesiastical teaching.

Letters from Vienna state that within a single week concessions have been solicited for twenty-eight different companies, whose capital would amount to about 11,000,000. They comprise banking, assurance, building, and railway companies.

While Mr. Odger and his friends have been inveighing against a Monarchical form of government in this country, the Young Men's Christian Association of Boston have been engaged in discussing the following resolution:—"That the recent developments in the municipal affairs in New York have demonstrated that the Republican form of government is a failure."

CANADIAN DOMINION.—The House of Representatives at Toronto has passed a vote of want of confidence in the Ontario Government by a majority of one. This led to the resignation of Mr. Wood from the Treasury of Ontario, the rest of the Government remain in office.

THE FIJI ISLANDS.—A despatch from San Francisco, dated Dec. 4, to the *New York Tribune* says:—"The Fijians who do not recognise the sovereignty of King Ebasar I. recently made a raid on the plantations and killed several labourers. The whites from Levuka, in retaliation, burnt one of their villages and killed fifteen natives."

THE ALABAMA CONVENTION.—The following is a telegram, dated Geneva, Monday evening:—"The Alabama Convention having held its preliminary sitting, Sir Alexander Cockburn has left for Paris. Lord Tenterden has gone to London direct, owing to a summons home on account of illness. The Americans are still here." The Washington Commission has just decided that the United States Government is not liable for debts contracted by the Confederate Government.

COST OF LIVING IN PARIS.—The price of living in Paris has greatly increased since recent events, though there has been a slight fall in house rent. We must now submit to harder times and extra burdens. The Prefect of the Seine has just proposed to levy taxes to the amount of 13,000,000 francs to fill up a part of the deficit of 20,000,000 which he has discovered in his budget of 1872. A portion of this taxation will fall indirectly on our brewing interest, which will be made to suffer for the sake of Paris and the Commune. At least, the city dues on beer are to be raised from 4fr. 50c. the hectolitre, to 11fr. 76c.—*Paris Letter*.

THE KU-KLUX KLAN.—The accounts of the proceedings of the Ku-Klux Klan, published in the New York papers and taken from the mouths of the accused, show (says the *Spectator*) that the action of Congress was not taken a moment too soon. The object of the society was to reduce the negroes to their old relation towards the whites by means of terror, and its mode of proceeding was to assemble a few mean whites by night under intelligent leadership, lead them to the house of any negro, who voted, or kept or attended school, or had been insolent to a white man, or had stood out for wages above the average, and torture him till he swore to offend no more. They usually refrained from killing, but flogged husband and wife, frequently compelling the latter to dance naked under the lash. In several counties the Klan had succeeded in reviving the old system, but at last the negroes resisted, and some stronger government became necessary if society was to be held together at all. The instant military force is applied the society melts away, its members usually flying from the district, and labour begins again.

THE ORLEANS PRINCE.—The *Debat* publishes a letter from the Duc d'Aumale to the electors, explaining the reasons which have hitherto and do now prevent him from exercising his right as a deputy. He says, that when his election was submitted to the Assembly, several of his colleagues came to ask him not to take his seat, and on those terms M. Thiers withdrew his opposition to the validation of his election and to the repeal of the exile laws. The letter goes on—

I agreed to this since, in my eyes, it could only be temporary and revocable. If it had been otherwise, my resignation would have been demanded, which has not been done. Therefore I consider the agreement as a simple postponement which, both for your and my sakes, I have hastened to terminate. The time seems now to have come. Circumstances to-day have changed. The Government has been consolidated for six months, and the Chief of the Executive Power has become President of the Republic, and he has seen the duration of his power bound up with that of the Assembly. The repeal of the exile laws has not justified any of the suspicions of those who forgot that I belonged to a family whose motto has always been respect for the laws. Nothing can any longer impose upon me any abstention which applies to no one else in this difficult period through which the country is now passing. Strong in this conviction, I have believed that I have the right to declare void the engagement which has hitherto kept me out of the Assembly, but the President of the Republic not having taken the same view as I, I am stopped by the fear of appearing to break my pledged word. I am, therefore, the decisions of a superior tribunal by which new circumstances will trace out for me a new line of conduct, happy if those circumstances permit me to testify to you my gratitude by undertaking the defence of your interests, and joining my efforts to those of my colleagues for raising again the flag of France, and causing the sovereign right of majorities to be triumphant against every attempt to overthrow it.

The *Debat* also publishes a letter of the Prince de Joinville of the same tenor, in which he announces a similar resolution. The prince says the engagement was a verbal one, and was not reduced to writing.

Epitome of News.

Several Cabinet Councils have been held during the past week at the residence of Earl Granville in Bruton-street.

It is formally announced in the daily papers that the Speaker, not having yet recovered from the fatigue of last session, feels unequal to the renewal of his laborious duties, and will retire from the chair soon after the meeting of Parliament.

According to the *Observer*, Parliament will meet about the second week in February. The Ballot Bill, it is said, will be introduced at the commencement of the session.

The *Daily News* reports favourably as to the health of Mr. Bright, but states that he is suffering some anxiety from the illness of a member of his family. He is stopping at Llandudno.

The Right Hon. J. George, one of the Justices of the Queen's Bench, Dublin, died on Friday. It is stated that he will be succeeded by the Irish Attorney-General, Mr. Barry.

Mr. George Hudson, the ex-Railway King, died in London on Thursday, from an attack of heart disease. He was in his seventy-second year. Perhaps no man occupied a more prominent position in the earlier development of the railway system in the North of England than Mr. Hudson. He represented Sunderland in Parliament for fourteen years, and was twice Lord Mayor of York. During the last twenty years he was involved in a Chancery suit with the North-Eastern Railway Company, and it was only a few weeks ago that negotiations for a settlement of the claims of the company against him were completed. Three years ago Mr. Hudson's friends in the north subscribed 4,800l. with which to purchase an annuity for his benefit.

The deaths are announced of Dr. G. Smith, the first Bishop of Hong Kong; and Lady Burgoyne, widow of the late Field-Marshal.

Mr. Disraeli, it is stated, does not intend to visit Glasgow till the Easter recess.

The Government have resolved to send a commissioner to Shetland, to inquire into the truck system there. Mr. William Guthrie, advocate, is to be the commissioner.

Five rifles were seized last week at the schools of the Christian Brothers, in Cork.

The Sheffield Town Council have resolved to erect temporary hospitals in consequence of the spread of smallpox and typhus fever.

The trial of the Rev. John Selby Watson, of Stockwell, on the charge of murdering his wife, has been postponed until the next Old Bailey Sessions.

It is said that a committee is now forming to renew Captain Sherard Osborn's scheme for the exploration of the Arctic regions by Smith Sound, and further sledge operations.

The *Army and Navy Gazette* says that the number of officers who have made application to the Purchase Commissioners for compensation on retirement has up to the present time been small. Those who have had their claims considered have for the most part been contented with the manner in which they have been treated.

On Saturday the adjourned proceedings against several persons charged with riotous conduct at the recent election at Dover were brought to a close. The magistrates discharged all the defendants, on the ground that the evidence was insufficient to justify a conviction.

A Welsh cattle-dealer was on Saturday fined 100l. at Brentford for having driven ten cows suffering from the foot-and-mouth disease with a herd of healthy cattle. A drover in the employment of the defendant was fined 50l. for a like offence.

The boards of the Caledonian and North British Railway Companies, at a meeting held in Glasgow, on Friday, decided not to proceed with their amalgamation bill in the ensuing session, owing to the complicated details requisite to be arranged. They hope, however, to be in a position to proceed with the bill in the next session but one.

A fire of extraordinary magnitude broke out at Rotherhithe on Thursday, occurring in the granaries of Messrs. Bennett and Co., some of the largest storehouses of corn which exist in England; the fire has destroyed a great quantity of grain. The damage is estimated at 200,000l.

On Wednesday evening, while Mr. C. H. Mills, M.P., with Lady Louisa Mills, were at dinner, at their residence at Wilderness Park, in Kent, some thieves gained an entrance through a window to her ladyship's apartments and stole jewellery to the value of 400l.

On Tuesday, at Bow-street, the Rev. Joseph Wood, of Accrington, in Lancashire, was prosecuted by the Treasury on a charge of forgery. Twelve years ago the prisoner obtained from the Privy Council the sum of 210l. for the enlargement of the national schools at Clayton-le-Moors, and it is alleged that he forged the names of the school trustees to the authority upon which the money was granted. No alteration whatever had been made in the building, and it was only when the present trustees lately applied for a grant with a similar object in view that the fraud was discovered. The prisoner, who did not deny the charge, was remanded.

MARK-LANE.—THIS DAY.

Much quietness was apparent in the grain trade here to-day. The show of English wheat was small, and the condition indifferent, but from abroad the arrivals were extensive. The demand for all qualities was inactive, and where sales were pressed lower rates had to be accepted. Barley changed hands slowly, at dropping prices. Malt was dull and occasionally reduced. There was a good supply of oats, which sold to a limited extent at barely previous quotations. Maize was quiet and slightly easier to purchase. Beans and peas were chased slowly at declining prices. The flour trade was dull, and prices generally were lower.

ARRIVALS.				
	Wheat.	Barley.	Malt.	Oats.
English & Scotch	300	230	—	37
Irish	—	—	—	—
Foreign	28,110	4,980	—	25,150

BETHNAL-GREEN "HOMES."—At the meeting of the Bethnal-green Board of Guardians on Wednesday, Mr. Pereira reported the result of his inspection of the parish. The sights he saw of poverty, filth, disease, and misery, completely horrified him. In some of the houses he saw people lying dead on the beds and others dying. Some of the dwellings were in such a state that he did not believe a scrubbing brush had ever been used on the floor. In one place he came upon what appeared to be a heap of soot, but on examination he found it was an old counterpane, under which was a woman lying stark naked, on a hard bed, with a child by her side; while the husband, who appeared to be a respectable fellow, was sitting smoking his pipe. He had never before the slightest idea that such places of wretchedness were to be found in the parish, and he hoped the board would use their utmost endeavours to bring about a different state of things.

LADY BURDETT-GUYTON ON EDUCATION.—A meeting of the patrons of the Whitlands Training Institution took place on Friday, for the distribution of the prizes presented to the pupils by Lady Burdett-Guyton. Owing to the absence of her ladyship at Torquay, Alderman Sir Thomas Dakin read an address which had been forwarded from the baronet, and from which we make the following extract:—

To those among you actually undertaking schools I would say that nothing can be more distressing or more frightful than the fashion which of late years has seemed to transform the young into the denizens of some outlandish country, rather than that of civilized England. Now, whatever you may be able to afford, I would earnestly impress upon you the necessity of observing hereafter the same rules as to dress which you have observed here. You cannot know at once, and you may never probably know, what influence for good or evil you may exercise, not on your school only, but on the neighbourhood in which you live. The neatness, simplicity, and decorum of your appearance may turn the footsteps of many a girl into a right path. You may, in your sphere, check an unfortunate habit, which is spread widely among us, of not seeming to brush the hair any more, or of wearing other people's. That this habit generates and carries many of the infectious disorders now so extraordinarily prevalent among us, and which baffles explanation, has long impressed itself on my mind. When we think of the sick-beds whose occupants may furnish the head-dresses of others, I think it impossible to doubt that many evils and dangers arise from this most extraordinary fashion. Besides this, the greater cheapness of articles of dress, the variety of really pretty though cheap articles of jewellery, offer many temptations to spend money for that which is called cheap but which proves very dear in the end. It has occurred to me that if you carefully thought over this subject you might be inclined not only to lay down rules for your dress, but also for your expenditure, and that you might think it wise to decide to lay by quarterly some definite sum (which you will consider it a point of honour never to break into), and place it in some savings bank, so as to be a restraint on yourself and a guard over your own expenditure; the habit would soon be formed, and if once adopted most likely would never prove irksome.

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Advertisers of all classes will find THE NONCONFORMIST a valuable Medium for their announcements.

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CONDITION OF THE RURAL DISTRICTS.

With our first number for the New Year, on Wednesday, Jan. 3, we propose to give, in

A SUPPLEMENT OF EIGHT PAGES,

a full and impartial analysis, with copious extracts, of the reports and evidence in connection with the recent official inquiry into the condition of women and children in agriculture, showing the present moral and social condition of our rural population, and as a reply to the challenge of Sir Roundell Palmer in the disestablishment debate.

It is requested that orders for this number (price fivepence) may be sent early to the Publisher.

TO CORRESPONDENTS.

•• We shall be much obliged to friends who will send us any reports of important discussions in the local school boards.

The Nonconformist.

WEDNESDAY, DECEMBER 20, 1871.

SUMMARY.

THE Prince of Wales, we are happy to state, has been slowly mending since the favourable turn of his complaint on Thursday last. The bulletins, now issued only twice a day, mark the progress of His Royal Highness towards convalescence. The fever has departed, and the other dangerous symptoms have subsided; and although the Prince is reduced to a very low state, there is every reason to hope that rest and medical skill will speedily renew his strength. The Queen and other members of the Royal family have been able to leave Sandringham with confidence and hope.

This gratifying change in the condition of the Royal patient makes the early summoning of Parliament no longer an urgent necessity, and the session may not open before the 6th or 8th of February, though we should have thought Ministers would have been glad to have saved a few precious days by beginning the work of legislation a little sooner. One of the first duties of the House of Commons will be the election of a new speaker in place of Mr. Denison, who retires from the chair after fourteen years of arduous, valuable, and honourable service. His successor—whether the choice falls upon Mr. Brand, Mr. Bouverie, Mr. Dodson, or Mr. Whitbread—will, of course, be selected from the Liberal ranks. The election is not likely to give rise to any party display.

If the Ballot Bill has the first place in the programme of the coming session, the question of licensing reform will probably be early dealt with—perhaps without serious opposition. The representatives of the licensed victuallers have had an interview with the Home Secretary. The changes which they are willing to accept have been candidly submitted to Mr. Bruce—the

main feature being that power should be granted to the licensing justices to withdraw licences from houses in overcrowded districts, compensation to be paid to the owners out of the fund to be raised by the imposition of an *ad valorem* license rent. No Government Bill would be of any value which did not embrace provisions for regulating the drink traffic, bringing all public-houses under effectual supervision, and shortening the hours of sale. On this point, however, the Home Secretary will not, of course, take the opinion of "the trade," but deal with it in accordance with general expectation. There is, at all events, reason to hope that such a Licensing Reform Bill will next year pass through Parliament as may be accepted as a satisfactory instalment of their demands by all sections of temperance reformers.

It is stated by the *Daily News* that Mr. Gladstone has intimated to the Cambridge memorialists his inability to assent to their suggestion that the scope of the proposed University Commission should be enlarged, so as to include other subjects of inquiry than the amount and distribution of academic revenues. We regret this decision, which will, we fear, go far to frustrate a searching inquiry into the perversion of the immense college revenues, which if wisely utilised, would indefinitely increase the educational advantages of both Universities. Although galling disabilities have been removed, University reform has still a meaning; and we doubt not, even if Mr. Gladstone holds back, that Nonconformists will, in their turn, assist those who are labouring to bring about changes which are imperatively called for in order to throw open these seats of learning to all sections of Her Majesty's subjects.

The Orleanist Princes are at the present moment "the observed of all observers" in France. It will be remembered that the Duc d'Aumale and the Prince de Joinville some months since consented, at the suggestion of M. Thiers, to waive their right to take their seats in the National Assembly. But the situation has altered. The Chief of the State is now President of the Republic, and the Princes see no obstacle to exercising their legal rights. M. Thiers referred the matter to the Assembly, which in its turn disclaimed any responsibility in the case, and threw it back on the Government. Yesterday the princes, amid some excitement, made their appearance in the Legislative hall. What will be the effect of their presence in the Assembly remains to be seen. Monday's vote is interpreted as adverse to the Orleanists; the Legitimists combining with the Republicans in refusing to give any deliverance on the subject. But the Assembly is monarchical in spirit, though France is, in the main, content with things as they are.

Signor Sella, the able Minister of Finance in Italy, has explained his budget before the Chamber of Deputies. It is perhaps less unfavourable than had been expected. The revenue of the country, as the result of general prosperity, is flourishing. It is now more than thirty millions sterling, having much more than doubled during the last ten years; and the commerce of Italy has increased by two-fifths. But Signor Sella had still to announce a deficit of more than six millions, due mainly to the expansion of the military establishments required rather by the King than by the people. He proposes to meet this serious deficiency, as well as those of preceding years, by some new taxes, and a financial operation connected with the ecclesiastical bonds, which would result in a reduction of the debt due by the State to the Bank. Italians have faith in their Finance Minister, and his budget has been well received.

The hands of Mr. Richard, M.P., in respect to his motion for international arbitration, ought to be strengthened by the present melancholy aspect of Europe. Italy, as we see, is expanding her armaments at a ruinous rate, to meet possible dangers on the side of France; France herself, under the auspices of President Thiers, proposes to have under arms 800,000 men, fed by yearly contingents twice as large as were thought necessary under the Empire, of whom 450,000 will constitute the standing army on the peace footing. France, of course, contemplates a not distant revenge. And now Germany, resolved to be doubly safe against her late foe, is still further augmenting her military forces.

THE PEOPLE AND THE PRINCE.

We need hardly tell our readers that we fully share in the joy and thankfulness of the nation on account of the great change for the better which has lately marked the career of the insidious malady under which the Prince of Wales languishes, and for the hopeful symptoms which have set in since the issue of our last

number. The anniversary of the Prince Consort's decease, ten years ago, in place of substantiating the anxious forebodings of the people respecting the present Heir to the Throne, opened up to them their first glimpses of hope that he might yet recover. From the fourteenth of December the progress of the Prince has been almost uninterruptedly favourable. The bronchial complication which threatened to put a sudden end to his life has gradually subsided, the fever has cooled down, and the Royal patient has been able to obtain frequent intervals of quiet sleep, and to take, and apparently with a relish, such nourishment as, in the judgment of his physicians, was best adapted to the repair of his wasted strength. He is still extremely weak. The long contest with imminent death has greatly exhausted the physical powers of an exceptionally strong constitution. But although it cannot be said that the point of danger has been repassed towards convalescence, it may be and is believed, on what seems to be a sufficient ground of probability, that the calamity which had been anticipated as well nigh certain will not be now visited upon the people of these realms; that the shadow of that calamity will not darken the festive season which is just at hand; but that in the course of a few weeks the Prince will once again take his place in society and reoccupy his position as the Heir-Apparent to the British Throne.

The manifestations of feeling by all classes of the public during the alternations of the Prince's illness have certainly been most remarkable. The bulletins of the physicians, issued four or five times every twenty-four hours, were everywhere waited for with eager anxiety, were scrutinised with mingled apprehension and hope, and were dwelt upon successively with deep emotions corresponding with the tenor of each as it appeared. The ordinary public amusements of the community were suspended; every gathering in which a conflict of political opinion might have been expected, was postponed; intended social festivities were dropped; even the course of business was interfered with, and the chariot-wheels of commerce were retarded. The people bethought themselves of Him "in whose hand our breath is, and whose are all our ways," and sighed forth earnest supplications to Him in the moments of greatest visible danger, and uttered glad and hearty thanksgivings as soon as the cloud of gloom in which they were enwrapped lifted and passed away. Not in Great Britain only, but in Ireland, in Canada, in the United States of America, in India; by Christians, by Jews, by Mahomedans, by Parsees, by men of all religious views to whom the Prince's name was known, and of all countries which he has visited, there was a more or less ardent upheaving of the human heart towards the Supreme, an humble submission to whatever He might in His wisdom appoint, a universal recognition of the Divine government, and a fervent prayer that, if it should be consistent with the purposes and plans of the Almighty, the life of the Prince of Wales might be spared.

It is not easy to account for this great outburst of human sympathy, anxiety, and aspiration by any of the superficial and visible causes that were at work among us. It has astounded many of the deepest thinkers of the day. It will no doubt amaze none more highly, when he is able to review it, than the Prince himself. None will be more ready than he to acknowledge that it has not been due to his past career. Nobody, of course, could say what might have been the bearing of the people whom it will be his probable destiny one day to govern, if his sick chamber had been occupied by him alone. Happily, it was not. The presence of a widowed mother, and she our Queen; of a young, beautiful, and affectionate wife, calm and courageous even in the Valley of the Shadow of Death; of a sister, indefatigable in the discharge of self-denying duties as a skilful nurse; of sorrowing relatives, hushed in their agony of expectation lest even words uttered "with bated breath and whispering humbleness" should perchance heighten the nervous excitement of the sufferer—it was this which, in part at least, drew towards that chamber the tenderest sympathy of the people. The Prince is happy in his domestic associations. They reflect upon him an immense increase of popular interest in his favour. No doubt, thus it will appear to him hereafter; and to all the occurrences which will illustrate this aspect of the case, to a nature genial, generous, and open-hearted like his, it may be confidently hoped that there will be added an expansion of his affections and an elevation of his aims which will be the surest guarantee of his fitness worthily to occupy the throne of this great Empire.

May we not suggest, without violation of delicacy, that they who may be fairly ranked

among the Prince's companions may learn from recent events, and especially from the public anxieties which they have occasioned, some lessons touching their responsibilities. It is, perhaps, not the greatest kindness we can show to the Heir Apparent of these realms to minister chiefly to the less exalted tastes and passions of his nature. An incessant round of pleasure, whether it be in gay society, in field sports, or in military exercise, is good for no man. Accepted as the mere ornamentation of a foremost position, they may be well enough, but the country would desire to see the Prince encouraged by those about him to entertain and pursue a higher and more substantial purpose. In this respect, the late Prince Consort left behind him for imitation a glorious example. His son, the Prince, is said to have kindly impulses and cultivated tastes. If it should be the happy result of his illness to turn his thoughts towards a somewhat more serious study and performance of the duties of his position, those who are immediately about him that shall throw any impediment in the way of his using life to a nobler purpose than he has yet done, will incur thereby a fearful responsibility. If they regard their Prince with an attachment as wise as we must take for granted it is sincere, they will direct his future aims to loftier pursuits than such only as terminate in personal enjoyment. There is a broad region of social amelioration and humanitarian enterprise which might be beneficially cultivated under the patronage and direction of the highest subject of the realm, without the smallest danger of involving him in the entanglements of political party, or of inducing him to trespass beyond the bounds of constitutional propriety. May the Royal patient rise up from his bed of sickness, resolved, with God's help, to repay the touching effusions of the people's sympathy by his devotion to their well-being, and to prove that he holds the life which has been given back to him from the brink of the tomb as a talent to be employed for the good of man and for the glory of God.

SCHOOL BOARD NOTES.

We have no intention to renew a controversy which, so far as argument is concerned, is nearly exhausted, nor do we wish to anticipate what will be said and repeated at the adjourned Nonconformist conference at Manchester, now fixed for the 24th and 25th of January. But one or two incidents which have occurred in connection with recent school board proceedings throw so vivid a light on the actual working of the Education Act, that they ought not to be passed over.

The paramount object of the Denominationalists is to fill their own schools by the agency and at the cost of boards wherever they exist; to oppose the formation of school boards in districts where they have not yet been created. To strain the Education Act in the one case, notwithstanding the ample concessions made by the Government to enable denominational schools to sustain competition; openly to obstruct its working in the other—inevitably suggests that other motives besides zeal for the education of the poor are at the bottom of this policy. In every large town where they have a small majority on the school board, the Denominationalists are forcing on with indecent haste the adoption of compulsion with the view of sweeping the children of the poor into sectarian schools before board schools can be created. In London, the Liberal element being strong, the board has wisely and fairly endeavoured to meet present deficiencies by taking over some forty schools to begin with. In Birmingham, as our readers know, it is otherwise. There the Church party and Catholics, having a small majority as the result of the cumulative vote, have refused to take over any of the unsectarian schools offered to them, however efficient, while they inexorably insist on children being sent to existing schools, the majority of which are denominational. The same course has been pursued in a dozen other towns—in Bath, for instance, where all entreaties for delay have been disregarded; in Halifax, where a proposal to adopt the London resolution for restricting the payment of fees was rejected by a majority of one; in Rochdale, where the Town Council has requested the local board to suspend the operation of the compulsory clause; and in the well-known case of Sunderland, in which town the municipal authorities and the school board are at hopeless issue.

What occurred last week at Leeds also throws a new light on the education controversy. The board of that town has arranged for the erection of several large new schools, and has elaborated a very complete scheme of instruction. Surely all true friends of elementary education would rejoice at this effective plan for meeting deficiencies, and bringing in the

"gutter children"! But no. Fifty-six of the clergy of Leeds have protested against any interference with their vested rights. They coolly ask the local board at once to fill up existing schools, which the clergy control, by compulsory means, before they create undenominational schools, on the plea forsooth! that the latter will injure the former. This outspoken demand draws down a rebuke from the *Leeds Mercury*, which cannot be accused of any desire to deal harshly with the denominational system. Our contemporary remarks:—"Had such a proposal as that which is now made by the Leeds memorialists been seriously discussed in the House of Commons, or in the country, the storm of indignation it would have raised would not have been easily quelled. The idea that no board schools should be erected in any district where the four walls of a denominational school are able to hold within their compass the whole of the children of that district, and that compulsion should be employed to force those children into this denominational school, is one against which we, at least, must protest in the strongest possible manner." But what is merely desired by the clergy of Leeds is being carried into effect by the clergy of Birmingham under theegis of the Education Act of 1870! Yes, it is possible by the provisions of that insidious measure, and by a majority of no more than one snatched by the cumulative vote, to carry out this unjust policy in the teeth of an overwhelming majority of the local corporations and populations.

Now let us shift the scene to Salford. The local board, at its last sitting, received an offer, at an almost nominal rent, of the Richmond-hill Congregational Schools, which cost some 4,000l. The building is declared to be eligible, it is situated in a densely-populated district, and the school is in a state of the highest efficiency, educates some 400 children, and is well reported of by the Government inspectors. Was this very liberal offer caught at by the school board patrons of education in Salford? It was met by an amendment for inquiry and delay, which was carried by a majority of two, and interpreted as being the death-knell in Salford of board schools. It was urged on the part of the Denominationalists that the school in question was not an absolute requirement in the district, on the ground that in the next ward—Trinity—there was an excess of school accommodation for 1,800 children, and nearly as much in another adjoining ward. This was the view taken by the chairman, Mr. Birley, and the proposal was shelved. While this board, or rather the majority, will not have any board schools if they can help it, they are zealously paying the fees of poor children in the sectarian schools. How this system works is made clear by a correspondent in another column. Mr. Warburton shows that though the Salford board paid for 1,737 children in the last quarter—children who had been either paying for themselves, paid for by their parents, or in some way or other previously—there were 713 fewer attending school than in the preceding quarter—"proving that the payment of fees by the board to denominational schools is diminishing the attendance by inducing other persons to keep their children away from school on the plea of poverty, for the purpose of inducing the board to pay for theirs also."

Thus the predicted consequences of the payment of fees out of the rates are being rapidly realised, in order that denominational schools may flourish. The evil results of the indiscriminate payment of fees in pauperising our working classes—which even so sound a Churchman as Mr. W. H. Smith, M.P. strongly deprecates—are taking place before our eyes. In Manchester, where no board school has yet been created, fees at the rate of 4,000l. a year are being voted by the board; in Liverpool, Mr. Forster's model district, the Town Council has just voted 7,322l. "for educational purposes,"—that is, for paying out of the rates school fees which, to a large extent, have been heretofore paid by parents. In that town twenty new schools (making sixty in all) have just been added to the list of subsidised schools. If any of our readers are still under the impression that the Act of 1870 as it stands is gradually laying the basis of a system of national education, let them ponder the significance of these facts.

CUBA AND THE UNITED STATES.

THERE is a consensus of opinion in London, Washington, and Madrid, as to the existence of a very grave crisis in the affairs of Spain and Cuba. It is true that the language of President Grant's annual message is moderation itself; for he expresses a hope that all the questions in dispute between the two countries "may be adjusted in the spirit of peace and conciliation." But nevertheless there are not wanting bellicose mutterings, which contrast sharply with the

smooth words of the message. Six vessels of war have been ordered to cruise in Cuban waters; and a very angry and irritated state of feeling towards Spain is growing up in the United States. In a country in which the people govern in a direct and absolute sense, the voice of public opinion, if it be once raised to the war-pitch, may suddenly compel the Government to substitute intervention for neutrality—to exchange words for blows. No one need feel the least surprise if such a result were to happen. The Americans have grievances against Spain which would amply justify the most vigorous acts of interference; and we have often wondered at the patience which they have displayed in their relations with a Government so notorious for its bad faith and cruelty. Americans have been stabbed or shot down in the streets of Havana for expressing sympathy with the patriot cause; and at the present moment an American vessel called the *Hornet* is being blockaded by Spanish cruisers in the harbour of Port-au-Prince, on the assumption that it contains arms and ammunition for the insurgents. We believe that during the whole period of General Sickles's residence at Madrid, he has had occasion to make unceasing complaints of the conduct of the volunteers, who now rule the island in the name of Spain, but pay no respect whatever to the authority of the Madrid Government. These complaints, it appears, are to be settled by a mixed commission; but while past differences may thus be effaced, it cannot too strongly be borne in mind that it is the Spanish Volunteers, and not the Captain-General or the Spanish Colonial Office, who now rule at Havana, and that there is too much reason to apprehend the commission of yet greater and more sanguinary outrages on their part. What pledge can Spain give on their behalf—what security can she feel in their loyalty or moderation—when they have repeatedly insulted and expelled her representatives, or coerced them into the perpetration of acts which have excited the horror of the civilised world?

The Spanish Volunteers at Havana, to the number of fifty thousand, are largely composed of the very scum of the city. They are ruffians and rowdies dressed up in uniforms and armed with rifles and bayonets. What they are, and what they are capable of doing, may best be judged by the circumstances attending the execution of eight medical students, who were recently tried by court-martial and publicly shot on the same day. It appears that the medical students are accustomed to visit the cemetery for the purpose of hearing a clinical lecture by one of their Professors. Unfortunately on a recent occasion they arrived at the cemetery without their usual teacher. Being mere boys in years, and not having the fear of discipline before their eyes, they amused themselves by displacing or destroying the *immortelles* which were deposited in a glass receptacle before the coffin of a Spanish volunteer, named Gonzales Castanon, who fell in the earlier days of the civil war. It is also alleged that they scrawled on the cemetery wall some words which were offensive to the defunct volunteer. A stupid boyish freak, and one of which their superiors were perhaps bound to take some notice in the way of rebuke and admonition. But what actually ensued, blots out the very recollection of their trivial offence, and compels the reader to think only of the hideous vengeance which the Spanish butchers wreaked upon these unhappy youths. The desecration of the grave took place on November 23. Two days later the Governor of Havana attended at the university to demand the names of the culprits, but failed to extort the secret. On Sunday, the 26th, the volunteers had a parade and review, and afterwards assembled in front of the palace and other public places, raising shouts of "Death to traitors." The Captain-General yielded to the cry, and a court-martial sat on the following morning. Eight of the young men were sentenced to die; and at four o'clock in the afternoon they were shot. Nearly all their comrades were sentenced to long terms of imprisonment, and are now working in gangs in the streets of Havana. Many of them are Spaniards by birth, and all belong to the first families in Cuba. One father is said to have offered a million dollars for the life of his son, but in vain. The ferocity of the volunteers could only be satisfied by the murder of their victims, and, as if to show how completely this barbarous outrage was their act, and perpetrated in order to gratify their thirst for blood, the finding of the court-martial was proclaimed—contrary to all precedent—from the balcony of the palace. Yet these are the ruffians at whose head King Amadeus is eager to put himself that together they may stamp out an insurrection which originated exclusively in the cruelty and oppression of Spain. No word of clemency, no promise of justice, no guarantee for the future, but only blind, brutal repression—this is the infu-

ruated policy which the young King of Spain does not hesitate to pursue.

Madrid is in a state of excitement; and fresh troops are being despatched to Cuba to take the places of those killed in battle or by pestilence. The insurrection exhibits as much vitality as ever. It thrives in the woods and mountains of Cuba—a desultory warfare, in which no pitched battles are fought, but which is not the less harassing and destructive to the Spanish soldiery. After nearly four years of war, the Cubans are still unconquered and apparently unconquerable; and now the dark shadow of the United States menaces the Spaniards in their rear. The Americans naturally feel indignant that a people who are struggling to gain their political rights should be trampled down by savage mercenaries, and their wives and daughters hewn to pieces by *machetes*; while the brutal massacre of the students has deepened and intensified the feeling of indignation with which Spanish rule in the island is regarded by every American statesman and party. "What next?—and next?" It is difficult to forecast the future; but it is impossible to believe that the United States Government will or can long delay to recognise the belligerent rights of the Cubans. Mr. Hamilton Fish, the present Secretary of State, is so pledged to the principle of non-intervention, that probably a more active form of interference would be contingent on his supersession by Judge Pierpont, who is known to be very favourable to the Cuban cause. Be this as it may, it is impossible to believe that the American nation will any longer tolerate the Reign of Terror which exists in the most beautiful island in the world.

INTERESTING FAMILY.—The tigress in the Zoological Gardens of Berlin last week gave birth to three cubs. It was resolved that they should be left with her to see if she would suckle them. One was unfortunately killed by the mother rolling on it while asleep; but the two others were alive and well. It is believed that the main danger has been got over, for the tigress now treats them with evident maternal affection. This is an interesting fact, considering that hitherto these animals have refused to suckle while caged.

CURRY AS A COMFORT.—The *Food Journal* says of curry:—"Looked at simply as an agent of economy in the poor working man's family, there is probably no accessory more valuable which costs so little, and yet which adorns and renders attractive his humble board so effectually. By its magical aid, rice, that most insipid of all cereals to the British labouring appetite, is invested with hitherto undreamt-of charms, and the poverty-stricken family which, during a period of potato failure, is reduced almost to starvation, may tide over its difficulties on gilly and rice at less expenditure and more satisfaction than on any other element."

THE THREAT OF CREATING NEW PEERS.—"Since 1832," says Lord Brougham, in his autobiography, "I have often asked myself the question, whether, if no secession had taken place, and the peers had persisted in opposing the bill, we should have had recourse to the perilous creation? Above thirty years have rolled over my head since the crisis of 1832. I speak as calmly on this as I now do upon any political matter whatsoever, and I cannot answer the question in the affirmative." Lord Brougham believes that such was also the view of Lord Grey; and the comment made by the Duke of Wellington is eminently characteristic. "When the Duke of Wellington read my statement to the above effect, two or three years before his death at Walmer, where I always passed a day or two before going to Cannes, he said:—'Oh! then you confess you were playing a game of brag with me; indeed I always was certain it was a threat, and that you never would have created peers.'"

MR. DICKENS AS A NEWSPAPER REPORTER.—"To the wholesome training of severe newspaper work when I was a young man, I constantly refer my first successes," he said to the New York editors when he last took leave of them. It opened to him a wide and varied range of experience, which his wonderful observation, exact as it was, humoured, made entirely his own. He saw the last of the old coaching days, and of the old inns that were a part of them; but it will be long before the readers of his living page see the last of the life of either. "There never was," he once wrote to me (in 1845), "anybody connected with newspapers, who in the same space of time, had so much express and post-chaise experience as I. And what gentlemen they were to serve, in such things, as the old *Morning Chronicle*! Great or small, it did not matter. I have had to charge for half a dozen breakdowns in half a dozen times as many miles. I have had to charge for the damage of a great coat from the drippings of a blazing wax candle, in writing through the smallest hours of the night in a swift-flying carriage and pair. I have had to charge for all sorts of breakages fifty times in a journey without question, such being the ordinary results of the pace which we went at. I have charged for broken hats, broken luggage, broken chaises, broken harness—everything but a broken head, which is the only thing they would have grumbled to pay for."—*Forster's Life of Dickens.*

Literature.

THE NEW POLITICAL SATIRE.*

The hand of the author of "Ginx's Baby" has not lost its cunning. But the subject in the case of the first work seems somehow to have more completely taken possession of his imagination than in the present one. There is less of a personal interest binding the whole together. The "13th" of Ginx the labourer exercises over the mind a more potent attraction than the softly-swathed delicately-nurtured dilettante Lord Bantam, who is seized with the dream of regenerating the whole social system by a new ideal of citizenship, and who at last subsides into a sharp checker of accounts, and "changes his mind" about "brotherhood," when he becomes one of the richest men in England. From the very nature of the subject the interest is more scattered. Lord Bantam is well kept before the eye; but somehow, he doesn't rivet and hold it. We are constantly pursued by desires to know more of the tutor, Kelso, and of Dr. Dulcis, the Dissenter, who are presented to us without a touch of satire. These are admirable both; and indicate on the part of the author such a power to conceive character and in a certain way to dramatically exhibit it, as may find expression some day in a more independent and satisfactory manner. The death-bed scene of Dr. Dulcis, near the close, is masterly, touched with a pathos that takes force from what goes before.

"Lord Bantam" is more finished than "Ginx's Baby"—it is perhaps a higher literary effort; but it is not so crisp and powerful as a piece of satire. Nor has it the peculiarly binding and uniting element, which in "Ginx's Baby" sprang from the conviction that lay in the background of the author's mind, that practical reform was the supreme end of his work. Here, the satire is rather directed to exposing the well-meant but incompetent efforts of dabbles, who fancy they can suffer for convictions, when convictions are only the stalking horses of their own vanity and want of real power. And certainly nothing could be more masterly than the manner in which this idea is unfolded through a series of the most deeply humorous chapters.

Lord Bantam is the son of the Earl of Ffowlsmere, who has a trick of repeating these lines—sometimes in the most grotesque situations:—

"In Holland there dwelt a Myneheer Von Clam,
Who every morning said, 'I am
The richest merchant in Rotterdam.'"

We need not tell how there came to be a little scandal over the young lord's birth, nor hint how it was that the Countess had such a horror of red hair, which was not much lessened by the fact of her infant's hair being the exact "colour of a Maltese orange." He was, to her great grief, by an oversight, vaccinated with "Radical lymph" from a cobbler's child; the assurance of the doctor that the cobbler's child was the "healthiest child in the parish" not in any way assuaging her ladyship. She was sure no good could come of it. However, a "human feeding-bottle" was procured for his young lordship, and he flourished apace. He was tutored at home; his noble papa devoting particular care to make him an apt speaker, so that when he went to Oxbridge he figured conspicuously at the debating club. But he lacked a true basis in independent thought, so that when he came into contact with the Kelso already spoken of—a Scotchman of a type daily becoming more common, hard-headed, dogmatic, yet liberal and relieved from the national narrownesses, though still retaining much of the native intensity and influence—he is simply lifted out of the conventional grooves in which his class for the most part move, into a region of cloudy sentimentalism. He feels Kelso's influence, and thinks he appropriates it; but he fails to master the course of his thought, and slides into a vague and mischievous religious eclecticism, and into a spurious republicanism. When Kelso attempts to instil into his lordship's mind his ideas on the creed-worship of the day, he almost uses the very words of Edward Irving, in a famous lecture, and certain associations somehow make us revert to one "distinguished in history," as Kelso finally became:—

"There is little difference," says Kelso, "between wood and words. From both you may make your idols: your fetish may be one of sentences. Unless we bow down reverently before God, own our ignorance and His omniscience, humbly and contritely wait upon the high and lofty One who inhabiteth eternity till He condescends to invasion with Himself, the lowly spirit—unless we will permit God to declare Himself, instead of ourselves constructing Him, we can have no genuine insight into His being or into our relations with Him."

* Kelso's secular teaching was equally broad; and I

am not prepared to exonerate him from blame for taking advantage of his position to instil such ideas into the mind of a young lord, already red-headed and vaccinated with Radical lymph. The tutor's views were singularly unlike those of the Prigs.

Passages of this kind have an interest of their own; but they hardly have the same weight, or convey the same strong current of satire, as the discussion of Malthusian principles in "Ginx."

Nothing could well be more humorous than the manner in which his lordship's progress is traced, and nothing more charged with satire than the results and the final collapse. But there really is a meaning and an earnest purpose in much of the incidental matter, as, for instance, the visits paid to the Dissenting places of worship, where his lordship acknowledges to have been more moved by the proofs of deep religious experience than by anything else he had ever witnessed. The cleverest and the most satirical part of the book is the description of the way in which his lordship got converted to the "Eclectic Religion"—and to love. It was the Lady Sophronia, daughter of the Earl of Chepstowe, who was the chief instrument in effecting it. "The feature of features was her nose. It was so potential you felt it must have its way. Perhaps the full mouth and lips and the fine teeth . . . did to some extent mitigate the tyrannical attitude of that nose, but it was only mitigation." When Lord Bantam came under the shadow of it, he succumbed at once. He got converted to "Eclectic Religion," notwithstanding that he had heard Kelso declare that it was "an attempt to organise human ignorance into a system," and the Bishop of Dunshire—with these suave worldly ways and those soft hands of his which so captivated his mother, the countess—deliver his dictum that it "was the negating of every fact and principle on which God and Christ and the Church rests: 'it is the ignoring of the Divine.'" Lord Bantam consents to preside at a meeting, and there hears what so piques his curiosity that he calls on Sophronia to learn more. The interview finishes up grandly. Lady Sophronia declares she is more fitted to be a learner than a teacher; but she gives a short summary of the Eclectic Religion thus:—

"We begin by eliminating from our apprehension the idea of the Divine. This is an objective and distinct reality we negative. We insist that as it must have originated with ourselves it is in ourselves; and that to seek for the extravagant conceptions of the personate Divine entertained by religious and Bible enthusiasts is to seek for the theoretic idol of perverted fancy."

"There is no difficulty," sighed the infatuated Bantam, "in accepting the doctrine that the Divine is in you. But I fear that that divinity is likely to be to many enthusiasts a real idolon—an object of worship." "The young lady rose. She did not seem angry, but moved. She looked anxiously at the face now on a level with her own and so close to it. Her cheek was glowing; her lips, slightly apart, showed the fine pearls within; and her bosom heaved with singular and unphilosophic emotion. Lord Bantam was equally enfevered. He said:—

"Sophronia—philosophy knows no titles and is fettered by no ceremonies—I love you. You are my divinity. I accept your new gospel: I beseech you to be my teacher."

"Sophronia hastily put her hand on his lips; it was glowing with heat.

"Eclecticism," she said, "is modest and claims no pre-eminence. If, Albert, you are sincere in desiring me to tread with you the crystalline ladder to the highest wisdom, my soul is yours and yours is mine."

Lord Bantam in a moment clasped with his arm the waist of his enthusiastic companion, and in embracing Sophronia embraced the Eclectic religion.

Scorning conventional rules, they are married before the registrar, to the horror of Countess Ffowlsmere and the grief of the earl, who, having observed indications of his son's tendency towards Lady Sophronia had cautioned him: "Never marry a woman with a long nose. Possibly she may love you; but as you are a man, she will rule you, or you will have cause to rue her." Both behave, however, as though the match was quite to their mind, therein showing their true breeding. But in the course of a few years family cares woo Lady Sophronia from her Eclecticism; and when the old earl dies, and Lord Bantam succeeds, Broadbent, the Radical, who had so moved his lordship by his address years before as to cause him to become a member of their "Brotherhood," now on presenting himself with congratulations, is told by his lordship:—"Mr. Broadbent and my goodfriends, I—I have lately had to reconsider 'with some care the subject of your address, and—in fact, gentlemen—I have changed my mind."

There is a great deal of fun in the account of the electioneering dodges at Woodbury; but it lies under the disadvantage of inevitably suggesting comparisons with Trollope's chapters in "Ralph the Heir." But there is no lack of individuality and humour in this part of "Lord Bantam," and the satire is scathing. And certainly the same is true of the glimpses of political life in high quarters, both amongst Prigs and Fogies, as the two great parties are

* Lord Bantam. By the Author of "Ginx's Baby." Two volumes. (Strahan and Co.)

here satirically, but rather irreverently, designated. As in "Ginx's Baby," a fillip is occasionally given to the interest by a character or incident inevitably suggesting a present-day person or topic. This is, perhaps, most powerfully felt in the part where Lord Bantam's doings as a philanthropist are described, just after he secured his seat in Parliament:—

"He naturally came under the notice of political intriguers. He subscribed to a society for the abolition of the Sabbath, and attended meetings held in Bellowsbury, by a brawler who combined secret plotting, open-air preaching, and organising demonstrations on every question affecting the working classes, with a shallow irreligion. This person made a living out of ingenious blasphemy, and procured currency for opinions not otherwise vendable, by mixing them with profanity."

On the whole, while we believe that "Lord Bantam" would have made a reputation had it been a first instead of a second, we are convinced that, in the minds of most readers, after a deliberate perusal, there will still be a reserve in favour of "Ginx's Baby."

STORIES OF REAL LIFE.*

Miss Saunders is a representative of a rising school of novelists—that, namely, which aims at something like faithful discrimination and development of character, but which, at the same time, is so absolutely devoted to plot that, before all is done, character must go to the wall. Not that there are patent and outstanding contradictions and inconsistencies that can be easily laid hold of and pointed out; all sums itself up in what might be called a kind of fatal circumstances in which the characters are helplessly involved. And this atmosphere does not, as is, for example, the case with Hawthorne, and in a different way with George Eliot, spring from the motives and inmost nature of the characters themselves; it is somehow felt to lie so entirely outside of them that, in spite of the author's rare ingenuity, the reader not seldom feels a sort of anger at himself for having allowed his sympathies to be so deeply moved in the reading of the story. The writer invents a framework of circumstances, and within the lines of this framework the actors must so determinately move, that all sense of freedom disappears. Circumstances are always so much more than human character. In the powerfully tragic story of "Joan Merry-weather," for example, the lonely village-girl is driven to such desperation for a sum of money to carry her to America after her friends, that she seriously entertains proposals from Arkdale for the sale of her silken hair, yet she is swayed from her purpose by a sudden feeling of love for him, which, however, she continues perfectly to conceal till he has so far certified her as to his devotion. But in spite of all this strength of character and capacity for affection, she is so little able to understand him and enter into his feelings, that, the very first night after he has conveyed her home, she is overcome with the sight of his cellar, and afterwards takes part against him, and destroys his spinning-jenny in the presence of the crowd. Something in this may be due to the mixing of real facts with those invented. Most powerful situations are, of course, got in the process of working out the plot in this way; but ever and anon a sense of unreality, of mere invention, of tale-spinning, in one word, keeps creeping in, and will not be completely banished.

And then, too, it is inevitable that this kind of work should suggest the most casuistical of questions without in any way pointing at a solution. How touching the picture of Jerry Rouse, the cobbler, running, half-clad and his awl in his hand, to the top of the hill at midnight to pray to God for help for his starving wife and children, closely followed by Dan Harroway, who is hated by the father, though he is in love with the eldest daughter, Mercy, and who, in spite of hearing the poor half-mad creature's petitions, abstains from doing the needful service till next day, that it may appear as if one of Jerry's singular petitions has been granted. The invention—the love of sensational effects—seems here to have quite spoiled what might have been made a very fine and natural dénouement. Ought Dan on any account to have so long delayed his help, even though in the meantime he could send for Mercy to aid him in his generous surprise?

It is not otherwise in "Gideon's Rock" itself. The first part of that very powerful story is so conceived in relation to the latter part, that even the dramatic setting is on the face of it out of keeping; while the middle portion is so imperfectly developed that we cannot bring

ourselves to feel that this is really the same story deeply moves us—that is the triumphant fact with which the author may venture to oppose any amount of criticism. We object to the return of faithful "Junk," who turns out to be Andrew, the brother, and again takes Gideon who returns to us at the last. And yet Alice away from Gideon—we fancy it is a gratuitous harrowing up of our feelings. Ought Gideon so facetiously to have given up his claim to Alice at the last? We are not sure of this, and we fancy there is no writer living who could have more successfully developed the fresh complications that might have sprung out of such an untimely arrival. How would it have been, for example, had Andrew not arrived till Gideon and Alice were married? The same essential attraction must still have drawn her secret heart to Andrew. Gideon and Alice were, however, already betrothed, bound to each other by promises as solemn as vows at the altar. We are left by "Gideon's Rock" with a succession of casuistical puzzles, which the sense of ingenuity and power on the part of the writer do not in any way tend to solve or to modify.

Miss Saunders is a mistress in her own walk of art. She would doubtless answer to any such objections as these that it is not her business to settle knotty questions, but simply and solely to arouse interest, and to sustain it when once aroused, so long as is needful for her purpose. Yet there are certain limits of probability and nature which the novelist should not overstep; and there are certain rights which the reader has over the author—one of which is that he should not, when led to a work of imagination for relief, have those feelings which have been already too strained by contact with actual misery, want, and wickedness, once again gratuitously harrowed up. We think that Miss Saunders, for the sake of making separate effective points, has overstepped these limits and disregarded these rules in not a few instances; and that it is only her remarkable powers of writing and her undoubted tricks of style which keep these from being apparent to the most ordinary reader. In her stories, however, and in the short ones even as distinctly as the longer ones, we trace very remarkable faculties—constructive skill of no common order, dramatic instinct trained to nicest discrimination of expression, and power to portray very exceptional characters and exceptional moods; and we certainly regard her as one of the most remarkable of English writers at the present time, from whom much may safely be expected in the future. Larger experience of life may do much to relieve some of the faults in these earlier works, though we are compelled to say that we hardly hope for improvement in language or in any point of mere literary form. Seldom have we read clearer, crisper writing than we have met with in these two volumes, which, we confess, we have laid down with some regret in spite of the faults which we have frankly pointed out.

Miss Tytler's power lies in a very different direction from that of Miss Saunders. She is perhaps too deficient in the rapid invention and apt constructiveness which mark the other. But Miss Tytler has firm grip of character within a certain range. Indeed, she is sometimes so intent upon bringing out the recondite traits of her personages that she forgets how necessary are clear and broad effects to fix the general attention; and, since a certain slowness of movement is communicated by her conscientious watchfulness and care of delineation, she runs the risk of having her finest points overlooked, because, as it would seem, she scorns to give them emphasis by any trick of style. There is sometimes hint of that kind of brooding closeness, which makes you wish Miss Tytler would just throw her characters further from her, so as to catch them more in general broad outline. All her stories are studies, and they are full of wise lessons; for, though she contrives to keep her teachings from lapsing into stale moralisings, yet they do ever and anon steal through the somewhat loose plan of the story. In the present instance she has been very happy in her choice of subject. There is really no pretence to plot. She simply recounts in the most natural manner the comparatively ordinary incidents in the lives of a Mrs. Chester, —the widow of a Colonel Chester—and her daughters. Mrs. Chester herself is a weak vain woman, with great pretence to power and command; piquing herself immoderately upon her station and breeding. Justina, the eldest daughter, is the shrewd, sensible girl, with a quiet beauty of her own; and the story of her love affair and her marriage to Dr. Holz is told in that oddly quiet manner which makes you feel that love need not be after all so much a wild and turbulent passion and volcanic disturber of ordinary routine as a mellow sunlight giving grace and beauty to it all.

The story of Janetta—the second daughter, soft, yielding and amiable, a kind of timid, blushing schoolgirl at thirty-three—has more incident and more passion, although it must be said that the passion plays below to a considerable extent, and does not come to the surface. But it is in her wonderful way of expressing and yet repressing the stronger feelings of the heart, that Miss Tytler's art mainly lies. Rarely have we read what professes merely to be a slight fiction with more sustained power and insight in it than in "Won in an Hour." Janetta—in spite of her girlish beauty, that was in full flush even at thirty-three—has no lovers; friendly Mrs. Musgrave finding, to her inexpressible surprise, that "Janetta hangs heavy on her hands." But gradually Janetta becomes conscious of a pair of eyes fixed more steadily upon her in church than they ought to be. These are the eyes of Mr. Thomas Duke, who had made money in the neighbouring town as a grocer, and was now building a beautiful mansion not far from Mrs. Chester's house—a man of intelligence, prudence, and spirit. This becomes so oppressive to Miss Janetta, that she has to take counsel of Dr. Harris, the vicar, the way in which she contrives to do so being very characteristic. Dr. Harris sees Mr. Duke to expostulate with him for this unwarrantable conduct; and Mr. Duke at last promised "faithfully that there should be an end of the disturbance, if she would consent to see him once and receive his apologies." He is received, in spite of Mrs. Chester's horror at his impertinence in laying down such a condition. The interview is capitally done. Mr. Duke, after some awkward movements, began:—

"Miss Chester, I am at a loss to begin what I have to say. . . . I am afraid that my presence here must seem inexcusable to you."

"Janetta replied with an impassioned reasonableness and suavity which was almost as killing to his wild hopes as her civility—

"No, Mr. Duke; not when I permitted it."

"Miss Chester, have you ever read 'Richard the Third'?"

"The question was so irrelevant that Janetta was forced to say, while she experienced a dreadful doubt of Mr. Duke's sanity, that she did not see what her having read 'Richard the Third' had to do with the point in question."

"Oh, but it has a great deal," insisted Mr. Duke, warming to his argument. "There is not the same terrible obstacle here; but there is the same necessity for improving a solitary opportunity. Miss Chester, this meeting, which is an extorted concession from you, and a small plague to you, is a charmed encounter of life and death to me. This hour has been the dream of my life."

And Mr. Duke's manliness carries the day; so that, when Mrs. Chester comes in, on the bell being rung, dressed up in order to freeze Mr. Duke, as had been arranged, he has to tell her of a great success. Then their married life—how Mr. Duke met with losses, and Janetta, left to herself at home whilst her husband resumed his old ways in the shop, became miserable; and how, at length, shaking aside class notions, she betook herself to his town lodgings, and installed herself there, to aid and labour with him, feeling no more any sense of shame in it; and how thereby husband and wife drew honey out of the sting of misfortune, and were happier than ever,—all is admirably told, and with a commanding sense of reality. There is humour in Mrs. Chester's querulous mournings over Janetta's defection, and in the regrets of Sarah, the old servant. Sophie—the selfish child of the spendthrift Jack Chester—is also capitally sketched. The work shows no falling off of Miss Tytler's power of character-sketching.

MR. MACDONALD'S NEW NOVEL.*

Wilfrid Cumberland is a story of riddles and spiritual solitudes. It has two heroes, of whom one puts an end to his existence in a frenzied moment, as the only way of escaping from a world in which he sees nothing but treachery and injustice; while the other, the victim likewise of treachery and slander, surmounts his trials and reaches the climax of faith. The former, Charley Osborne, is the son of a clergyman of the severe Evangelical type; the latter, Wilfrid Cumberland, an orphan, whose boyhood is trained by an uncle of simple piety and large-heartedness, of the type with which all Mr. MacDonald's readers are familiar. The story is autobiographical in form, and it commences with a long and, as some will judge, a somewhat tedious narrative of child life and experience. This narrative, however, is an essential part of the whole, and the subsequent development of the story justifies the elaboration of the earlier part. It is almost superfluous to say that George MacDonald could not concern himself with the staple elements of plot and passion, which so many writers of fiction manipulate. The soul with him is paramount, and

*Wilfrid Cumberland. A Novel. In Three Volumes. By GEORGE MACDONALD. (Hurst and Blackett.)

*The Haunted Crust, and Other Stories. By CATHERINE SAUNDERS, author of "The High Mills." Two volumes. (Strahan and Co.)

Sisters and Wives. By SARAH TYTLER, author of "Citoyenne Jacqueline," &c., &c. (Smith, Elder, and Co.)

therefore character and circumstance are viewed in relation to the life and progress of the soul. An incident in the life of the child Wilfrid strikingly illustrates this characteristic of the author. "There were grasshoppers," he says, "which for some time I took to be made of green leaves, and I thought they grew like fruit on the trees till they were ripe, when they jumped down, and jumped for ever after. Another child might have caught and caged them; for me, I followed them about, and watched their ways." A child who owned no impulse to appropriate the objects of his curiosity would surely in after life regard more the meaning and end of existence, with all its problems, than the mere play of character or the changes of fortune.

Without unfolding the plan of the story, we may give some account of its constituent parts. Wilfrid left his uncle's roof at an early age, and became a pupil at a village school. There is not much to detain the reader in this part of his course, save that he will find some amusement in the boy's excessive candour and conscientiousness. Tempted on one occasion to pluck or rather to pick up an apple which fell at his feet, he had scarcely tasted it when he was confronted by the owner of the domains on which he was trespassing. He neither ran away nor told a lie, but asked the squire as a matter of favour if he would box his ears. It was a year or two later that Wilfrid made the acquaintance of Charley Osborne, with whom it was arranged he should travel to Switzerland, there to remain at a school kept by an Englishman, Mr. Forest, whose religious views and methods of discipline were too similar to those of Mr. Osborne. Very characteristic and very poetical—but not otherwise remarkable—is the author's description of the effect produced upon the minds of these two boys by the grandeur of the mountain scenery. They were at least one in their susceptibility to the influence of nature, but with this difference, that while Wilfrid could only burst into tears at the sudden emergence of the Jungfrau from a bank of cloud, his companion was restrained by some "troubling contradiction" which prevented their flow. Later on the two lads are perplexed about the question of the existence and character of God, and their conversation being overheard by Mr. Forest, it is speedily followed by a return to England and a separation. Not long after, however, they meet and renew their intercourse at Oxford. Wilfrid detects a change in his companion, and before long discovers that he has been betrayed into immorality. Their friendship was again renewed, however, with mutual advantage. The identity of aspiration which linked them as boys together, was no less potent now, but while on the one hand Cumberland was supported by the firm-rooted faith which was his uncle's best legacy, Charley Osborne was thwarted and perplexed by the hard and unchristian behaviour of his father, and by his own failures and defeats. "Assurance," says the author, "was ever what Charley wanted, and unhappily the sense of intellectual insecurity weakened his moral action."

The reader must look to the volumes themselves for the completion of the narrative. Of Clara Coningham and Mary Osborne we need only say that they have a part to play which determines the issue of the two lives already spoken of. If our disposition were to provoke mirth at the author's expense, we might add that another female character in the shape of a "white mare" which, if we read rightly, Mr. MacDonald destines to an immortal existence, has some share, if not in shaping character, at least in modifying and restraining the impulse of passion. Mysterious sounds, dreams, extraordinary coincidences, and the like are somewhat lavishly scattered throughout the story, but Mr. MacDonald's readers will expect no less. We must take leave to protest, however, against the introduction of an incident wholly insignificant and as ludicrous as it is unmeaning, which we may sufficiently indicate to the intending reader by referring to an unexpected and bewildering meeting between Wilfrid Cumberland and Mary Osborne, of which the immediate result was to compel the former to perform his toilet on the tiles. But we should give but a poor account of this work if our notice ended here. While many of the theories broached are open to criticism if not to animadversion, such, for instance, as the plea in justification of suicide in the third volume, there is through all a reaching forth after the perfection of being, which few writers can more powerfully embody in a life story than George MacDonald.

The following extract, the only one for which we have space, will indicate something of the issue of Wilfrid Cumberland's soul experience:—

"But, as I still sat, a flow of sweet sad repentant

thought passing gently through my bosom, all at once the self to which, unable to confide it to the care of its own very life, the God conscious of himself and in himself conscious of it, I had been for months offering the sacrifices of despair and indignation, arose in spectral hideousness before me. I saw that I, a child of the infinite, had been worshipping the finite—and therein dragging down the infinite towards the fate of the finite. I do not mean that in Mary Osborne I had been worshipping the finite. It was the eternal, the lovely, the true that in her I had been worshipping: in myself I had been worshipping the mean, the selfish, the finite, the god of spiritual greed. Only in himself can a man find the finite to worship; only in turning back upon himself does he create the finite for and by his worship. All the works of God are everlasting; the only perishable are some of the works of man. All love is a worship of the infinite: what is called a man's love for himself, is not love; it is but a phantastic resemblance of love; it is a creating of the finite, a creation of death. A man cannot love himself. If all love be not creation—as I think it is—it is at least the only thing in harmony with creation, and the love of one's self is its absolute opposite. I sickened at the sight of myself: how should I ever get rid of the demon? The same instant I saw the one escape: I must offer it back to its source—commit it to Him who had made it. I must live no more, from it, but from the source of it; seek to know nothing more of it than he gave me to know by his presence therein. Thus might I become one with the Eternal in such an absorption as Buddha had never dreamed; thus might I draw life ever fresh from its fountain. And in that fountain alone would I contemplate its reflex. What flashes of self-consciousness might cross me, should be God's gift, not of my seeking, and offered again to him in ever new self-sacrifice. Alas! alas! this I saw then, and this I yet see; but oh, how far am I still from that divine annihilation! The only comfort is, God is, and I am his, else I should not be at all.

"I saw too that thus God also lives—in his higher way. I saw, shadowed out in the absolute devotion of Jesus to men, that the very life of God by which we live is an everlasting eternal giving of himself away. He asserts himself, only, solely, altogether, in an infinite sacrifice of devotion. So must we live; the child must be as the father; live he cannot on any other plan, struggle as he may. The father requires of him nothing that he is not or does not himself, who is the one prime unconditioned sacrificer and sacrifice. I threw myself on the ground, and offered back my poor wretched self to its owner, to be taken and kept, purified and made divine."

BRIEF NOTICES.

The Choice of a Dwelling. By GERVASE WHEELER, architect. (London: John Murray.) This is a most valuable handbook of practical matters applicable to all houses, containing every kind of information that would be wanted by one wanting to buy or build or furnish a house. There is hardly a single point omitted which would be likely to arise in the process of either buying or building, whilst there is much valuable and sound information on points that the inexperienced would for certain never think about. Those who contemplate building or buying should have the book. Mr. Wheeler's idea of such a book was "a happy thought."

The City Temple. By JOSEPH PARKER, D.D. New series. (London: S. W. Partridge.) There is no need to say a word about Dr. Parker and the "City Temple." In the preface we learn that this is to be a weekly homiletic magazine. If, however, it be a magazine at all it is not a magazine of varieties, for there is little else in it than a report of Dr. Parker's sermons and prayers at the Poultry on Thursday mornings. Everybody who knows Dr. Parker at all will know that all he says is thoroughly original—Parkerian. At times it is very racy. We are not sure that it is always in good taste, but we may be fastidious. Although it be a volume of sermons, it will not be among the books that people take when they want a nap.

Sir T. Fowell Buxton, Bart.; a Study for Young Men. By THOMAS BINNEY. New edition revised. (London: Hodder and Stoughton.) Mr. Binney explains in a very interesting preface his reasons for republishing his capital lecture, which has been for some time out of print. A clergyman called on him during a visit to the North and informed of the great good he had received from its perusal. As Mr. Binney says, the successors of those to whom the lecture was first delivered were then in the nursery or at school: we are sure they and their successors for generations may read it with much interest and profit.

MORE BOOKS FOR PRESENTS.

A more beautiful book than Messrs. Nelson and Son have made out of Mr. Adams's translation of Jules Michelet's "Mountain," it would be very difficult to find. Nor could it well be more instructive. Michelet was known as an historian before he became celebrated as a naturalist, but it is doubtful whether he will not hereafter be best known in the latter capacity. Not that he presents us with dry facts. Facts have their place; but what gives the peculiar charm to his writing is his intimate communion with the spirit of nature, if we may speak so. He seeks the secret life, and by sympathy aims at expressing it. His works read almost like poems; he has at least one attribute of the poet—he tries to endow everything with life and its attributes. Nothing is dead and fixed in his view.

* *The Mountain.* From the French of Michelet, by the Translator of the "Bird." With fifty-four illustrations from designs by Percival Skelton. (T. Nelson and Sons.)

all is animated and in motion, and, through the motion, glimpses of the retiring mystery are constantly caught and uttered in the most suggestive of language. With him the earth is not dead, but a sort of great awkward animal. He has found a splendid subject in "The Mountain," and he has treated it splendidly. The Swiss Alps, the Cordilleras, the Himalayas, the Pyrenees—mountains of ice, mountains of fire, the earth mountains, or continents, the forests, the mountain flowers and plants, are all treated in this spirit. The sublimity of the great in nature does not dim his eye for the small—he can speak of the little mountain flowers as eloquently as of the imposing mass of Mont Blanc or the Rosenlaui glacier. Let us give two very characteristic utterances:—

"It would be interesting to single out a particular mountain, and thoroughly to distinguish its grand scales of life. What could be more delightful than to mark down its every step, and to determine its relation to man as well as to nature itself? The progressive rarefaction of the air, the favourable manner in which the resinous forests absorb our electricity, the amphitheatre of plants varying with each succeeding level, are a kind of education. Every mountain is a world, and may be in itself a text-book of the sciences."

And again:—

"After Switzerland, every land visited by the traveller appears to him gloomy, and as it were *blind*. Its lakes are the eyes of Switzerland, and their azure surface doubles for it the sky. Even in those desolate places which seem the very limit and extreme of nature—in the sombre vicinity of the glaciers—you will discover a radiance in the little solitary lakes, which moves you powerfully. One you will find encircled with a rampart of ice; another with peat moors and green meadows; a third decorates itself with a fringe of larches, which, glassed in the silver gray waters, colour them with their emerald images, and with their annual foliage recall—not without a certain charm, whether gay or sad—the happy vegetation of the lower world. These lakes are the dumb confidants of the glaciers, which, through their agency, achieve a passage out of the darkness."

The illustrations are excellent, some of them wonderfully clear and expressive, as witness the "Mountain Mirror" (Lake of Lucern), p. 62.

Beautiful Birds in Far-off Lands, by ELIZABETH and MARY KIRBY, is every way worthy of being set alongside of the "Mountain." It is evidently the result of large reading and loving study. It is written in a graceful, pictorial style suited to the subject; and, when such brilliant plumage as that of birds of paradise, blue-headed tanagers, parakeets, lorises, cockatoos, bell-birds, sun-birds, and king-birds has to be described, great demand is clearly made on description and verbal resource. But not only do the authors describe their choice favourites well, they also give due account of their habits, how they are caught, and much else that is interesting about them and their habitat. It is saying nothing depreciatory of the literature to remark that the book owes much to the exquisite coloured engravings, which are wonderfully delicate, giving the brightest tints and nicest gradations of colour. The volume is printed on capital thick paper, and is in every respect well and chastely got up.

Edith Vernon's Life Work (W. WELLS GARDNER) brings us back to human character and incident. It is a story with a religious lesson. Edith is the child of a clergyman who in the course of duty is called abroad, and she is left under the care of Dr. and Mrs. Stanleigh. The story describes her progress, her trials, the chief of which was her being falsely accused of doing wrong. Suddenly, word comes of the death of her father. After some time, however, he walks in on her at Dr. Stanleigh's, first to her great surprise, and then to her unspeakable joy, the news having been incorrect. The story has good points; but, in our opinion, it would have been better had it undergone considerable compression. It is, however, a safe readable book for young girls.

Old Schoolfellows and What Became of Them (Religious Tract Society) is a very good book for boys. A number of old schoolfellows happen to be brought into relation with each other in London, and during a certain Christmas season they dine at each other's houses and tell stories of their old school life—a very good way for forty-year-olds of making themselves young again for a short while. Some of the stories are very good, and have a touch of truth and nature in them, especially that of the blunt, silent major who recites Harry Dale's adventures. Not less so is the clergyman's account of the boy Rands, who was "so sly, mean, deceitful, and cowardly" that the clergyman did not hesitate to say "that the devil never had a more efficient agent 'among the young and unsuspecting than this boy Rands,' and that the master was quite right in expelling him. The barrister's story informs us how he nearly came to a bad end. The book cannot fail to please boy readers, but we regret to say that some of the cuts are not so good as they might have been, though the volume generally is nicely got up.

Master John Bull, the next book that comes to hand, is by ASCOTT R. HOPE (W. P. Nimmo, Edinburgh), who has written a good deal of an attractive kind for boys, and who professedly dedicates this volume specially to parents and schoolmasters as likely to be a good holiday book for them. And so, no doubt, it will in many cases. But it is a pity Mr. Hope is so forcedly facetious, conceited, and mercurial. He resorts to the most transparent tricks; as, for example, contriving to print his preface and dedication in the body of the book.

* T. Nelson and Sons.

If the book were so utterly beyond anything of the kind ever written, or ever read, in point of genius, there might be some excuse; but it seems to us not to surpass the ordinary type of thing so far as to justify such presumptuous celebration. The truth is, Mr. Hope has a knack of manufacturing humorous brochures on education, and spinning them out into goodly-sized volumes. He is clever, certainly; sometimes, indeed, he says most incisive and practical things; but he tends to repeat himself, and to force his jokes and small puns in such a way as to weary one,—as, for example, when a mild form of scarlet fever breaks out at Oudenham School, he writes of one of the boys, "The scarlet fever did not take him, but he was minded to take the scarlet fever [for the sake of the luxury of the sick room]." An effort after smartness is a prevailing characteristic here. It has spoiled the form of the book, which might have been a very useful series of essays, if the first two-thirds, which is made up of all sorts of roundabout expedients—letters from critics, &c., &c.—had been compressed into half its space. We hope we are not of the "snap-ping turtle" species exactly, and can say that we admire Mr. Hope's ingenuity, and sometimes his fun; but this volume is rather too much for us. It might be passable in writing which aimed at no purpose beyond the mild amusement of the hour; but here, at one moment we get hint of a good thing coming; when, plugh! our author vanishes in the inky cloud of a small joke, and is on to something else. It is scarcely uncharitable to suppose that Mr. Hope has more interest in having evils or abuses to satirise than in the removal of such. But some parts of the book are extremely clever,—especially the letter from Bill Secundus, at Birchbury House, and the specimens of boys' fiction. Nor is he so very far out when he writes:—

"Latin cannot but be useful to an author of any pretensions. A little French, also, well becomes the mouth of the muse of the period; and introduced judiciously with an air of unpremeditation, gives a jaunty, man of the world, daily telegraphish look to one's utterances."

The essay on Mr. John Bull itself is capital—humorous, shrewd, suggestive, it is clearly written by a man of much literary resource; the autobiography is spoiled by conceits. In spite, however, of these faults, it is a racy book to read, and would by no means make a bad present to one of the older generation.

Faithful and True; or, a Mother's Legacy. By E. J. BARNES. (Christian Knowledge Society.) There are some pleasing characteristics in this little story that do not appear in many in having a similar aim. The writer is evidently not far removed from the season of girlhood or boyhood, about which the tale is chiefly concerned. It is a picture of family life to which we may not inaptly apply the words on the title-page, "faithful and true." The eldest girl and boy of the family have to act the part almost of father and mother to the younger ones from a very early age, and that part is nobly fulfilled. This responsibility was the mother's legacy to them, and its value was rightly interpreted. Young readers will be pleased with the spirit of the story, and if the piety of the guardian brother and sister is somewhat precocious, it is not offensively nor unnaturally so. The colloquies of the youngsters are not without a certain spiciness and individuality that give an added charm to the story.

The *Friendly Visitor*, volume for 1871 (Seeley) is a very nice collection of readable things; well varied, and for most part, so short as to be easily read in a quarter of an hour. It is intended for those who do not have much leisure to spend over more ambitious literature; and it is well suited for such; or to be given to poorer people by their more fortunate neighbours. This volume contains capital portraits of the late Rev. W. B. Mackenzie, of Holloway, and Thomas Binney, as we like to familiarly name him; and the engravings are generally very good.

One of the most suitable books of the season is the *Mother's Book of Poetry* (Bell and Daldy), a collection of pieces admirably selected, and treating "of domestic interests, feelings, and duties; of the joys and sorrows, the hopes and fears which alternate in even the happiest married life." "Many hours," says Mrs. Gatty, "of watching and waiting, come to all good mothers, during which the newspaper is too light, and Tennyson too deep, and yet which need the stimulus of a little mental exertion. For these we think this volume provides an ever-fresh means of enjoyment." The book is elegantly got up, and contains several fine steel engravings. Our readers will hear, with great regret, that the indefatigable compiler of this volume has been stricken down by serious illness, which is likely for some time, if not permanently, to suspend her literary labours.

We have also for children—*Nine Years Old*, by the author of "When I was a Little Girl" (London: Macmillan and Co.), a charming book for the nine-year olds, consisting of a series of story-ettes sweetly told. The best thing we can do is to say to all people who want a birthday or Christmas present for boy or girl—especially the latter of the aforesaid age—get it!—The *Child's Book of Song and Prayer* (London: Cassell, Potter, and Galpin) is one of the nicest illustrated volumes that we have seen. There is scarce a page without a picture, and a good one. As the title-page says, "it includes thirty-four pieces of music and upwards of 250 illustrations."—*Aunt Jenny's American Pets*, by CATHERINE C.

HOPLEY (London: Griffith and Farran), is also a pleasant little book, nicely illustrated, mainly treating of American birds—the humming bird, the mocking bird, the thrasher, the American Robin, comprising also some valuable information for young folks about the ways of this portion of the inferior creation. "Aunt Jenny" is a very loveable sort of creature, and will interest the little folk as much in herself as in her pets.—*Little Lisette, the Orphan of Alsace*, by the Author of "Louis Michaud," &c. (London: Griffith and Farran), is a simple little story of a French orphan girl, who finds a home with a good Protestant pastor and his wife, in which, no doubt, many children will find much interest. The moral and religious tone of the book is healthy.—*The Golden Fleece: a Tale for the Young*. By A. L. O. E. (London: Nelson and Sons.) "The Golden Fleece" is Philomel Lamb's beautiful curly head of hair. Philomel is the daughter of a country clergyman, whose portrait, though only sketched, charms one. Philomel has a grumpy, miserly, cynical old uncle Coffin, who comes to live at Burnesby Abbey, near Mr. Lamb's church. He is unfortunately owner of the village school, which his predecessor has supported. Uncle Coffin declares his intention of turning it into a public-house. Philomel pleads for the school. Uncle Coffin professes to believe that no woman can be found who will do good disinterestedly, and prefer duty to vanity; offers to make the school over and endow it in perpetuity if Philomel will cut off her golden curls and not tell anybody why she has done it. And Philomel does it! The book is beautifully written, illustrated, and "got up." For girls of twelve to sixteen it is a charming story, with a little bit of love in it of course, but with a healthy tone pervading it, and conveying a grand lesson that must write itself on the hearts of some of the hundreds who will be sure to read it.—*Favourite Christian Biographies* (Gall and Inglis: London and Edinburgh), is a very interesting and useful little book, containing sketches from the lives of Richard Cecil, Andrew Fuller, Monod, Krummacher, Robert Hall, John Foster, Arnold, Butler, Chalmers, H. Martyn, John Williams, McChesney, Mackintosh, Havelock, Hedley Vicars, James Wilson, and P. F. Tytler.—*Effe's Prayer: or, Thy Will be Done*. A tale explanatory of the Lord's Prayer, by ELLEN BARLEE (London: Seeley, Jackson, and Halliday) is a hotch-potch of Scotch and English, tale and sermon, meant to be a book for children, but containing much that is not fit for them; the expository part of it being as great a misunderstanding of the Lord's meaning in His beautiful prayer as could well have been devised. Amongst other things of the same sort the writer teaches the children that "disciple" comes from "discipulus," and means "follower." What shall we say of such religious teaching as this for our children!—"I have thought of another way in which God's name can be hallowed," said Jessie. "Name it, then, dear," said her aunt. "By doing good works, aunt." "Certainly," replied Miss A., "provided such works are done in love to Christ, but remember always that if they are done from any other motive they are in themselves worthless." We can call this nothing but pernicious trash, and earnestly hope that it may not have the chance of spoiling many children's ideas of Christ and goodness.—*From Tent to Palace; or, the Story of Joseph*. By BENJAMIN CLARKE. (London: Sunday School Union.) Not only can there be no reason why the beautiful stories of "the old book" should not be told over again, but every reason why they should be told many times; as many times, indeed, as they can be told freshly and amplified in new forms. But assuredly we can see no reason why they should be told in much inferior way to the original, and with such amplification as is worse than none. What there is of narrative in this book is told in an unspeakably worse way than in the Old Testament. In its original form it is living, and all but dramatic: here it is dead and dry. And why should a book for children contain lessons about polygamy, and about the different positions of Jacob's several wives? The best we can say for it is that the pictures will much help the young folk to realise some of the incidents of the story, and that if the inside were equal to the outside they would have a very beautiful book indeed.—*Enviros of Jerusalem: Pictorial and Descriptive*. By W. R. TWEEDE, D.D. (London: Nelson and Son.) This little book is one of "an illustrated series," and has evidently been done to order. The idea is a good one—to collect into a small compass some of the most interesting information to be gathered from the larger books of travel in the Holy Land. We cannot say much for the execution of the idea in this instance. The illustrations are better than might be expected in a book of this size and pretensions, but the writing is unequal to it. If Dr. Tweede had given all his time and space to a careful and lively reproduction of the book to which he has been so much indebted—"The Land and the Book," by Dr. Thomson—and spared us his own improvements in the way of sentimental religious comments, it would have been much more likely to be read and to be useful. Let one specimen suffice as to the quality of these reflections. He calls the destruction of the Cities of the Plain a "rehearsal" for the Day of Judgment! However, the book contains much valuable information in a little compass, and is more likely to be read by boys and girls of ten and eleven or so than larger books.

With simple but often-touching poetry, with tales suited to the capacities of young children and fitted to keep up their interest to the close with riddles and puzzles to amuse them, and with a series of easy lessons in music and drawing, all helped by the addition of a considerable number of engravings, Messrs. Cassell have succeeded in making their *Little Folks* as attractive to the young as their more important publications are to older people. We have noticed with approval several of the numbers as they have appeared, and now that the volume is before us we have pleasure in recommending it as one of the best gift books of the season for children.

We have also to acknowledge the receipt of *Chatterbox* (W. W. Gardner, Paternoster-row), the yearly volume of this popular halfpenny periodical, full of pleasant and varied reading, and copiously illustrated; and of the *Three White Kittens* (Nelson and Sons), the resplendent coloured pictures of which will delight the younger children, for whom also the same publishers have brought out packets of "Picture Alphabet Cards" and of English flowers also in bright colours.

"THE CONGREGATIONALIST."

We must say a few words of cordial welcome to the *Congregationalist* (Hodder and Stoughton), the fifth number of which appears in advance of the New Year. It is edited by Mr. Dale, of Birmingham, and will replace the *Christian Witness* in the field of denominational literature. The *Congregationalist* contains, among others, articles on "Congregationalism," "Dr. R. W. Hamilton," "Portraits of Christ," "Courtesy," "The Unknown Year," by Dr. Raleigh; an essay by Dr. Pressensé on "The Authority of Christ in Relation to Religious Truth," and a vigorous concluding paper on "The Political Revolt of Nonconformists." Judging from the specimen number before us, this new monthly will be an able, worthy, and fearless exponent of modern Congregationalism and Free Church principles, and command an extensive circulation outside as well as within the boundaries of the body it represents.

Miscellaneous.

INTOXICATING CABBAGES.—Attention was called by Sir R. Carden yesterday to the dangerous practice of giving spirituous liquors to cabbages to such an extent as to render them intoxicated. He suggested that it would be much better for the generous "fares" to hand the men the equivalent in money, for in that way their families might be benefited.

INTERNATIONAL ARBITRATION.—An important conference (in support of Mr. Henry Richard's intended Parliamentary motion), which had been convened at Manchester this week, has been postponed in consequence of the illness of the Prince of Wales. It was to have been addressed by the Lord Bishop of Manchester, Mr. Jacob Bright, M.P., Mr. Buckley, M.P., Mr. H. Richard, M.P., Mr. Whitworth, M.P., and other gentlemen; but is now postponed till the latter part of January.

CRYSTAL PALACE COMPANY.—Mr. Thomas Hughes, M.P., presiding at the meeting of the Crystal Palace Company on Thursday, said that for the whole eighteen years that the palace had been established the average annual attendance had been 1,659,000 persons, while for the year under consideration no less than 2,120,000 had visited the building. That was the highest number of persons that had visited the palace in any one year. The net result of the year was that the board had been able to carry over the sum of 50,878*l.* to the credit of the revenue account. The dividend proposed was 1*½* per cent.

ELECTION INTELLIGENCE.—Mr. Loch, M.P., will resign his seat for the Wick Burghs when Parliament meets. Mr. Samuel Laing, the former member, is to be a candidate.—It is currently reported in North Devon that a vacancy will shortly arise in that division, through the elevation to the peerage of Sir T. D. Acland, M.P.—The approaching contest for the representation of County Galway in Parliament, in place of Mr. Gregory, who is about to obtain a colonial appointment, threatens to be very keen and bitter. The landed proprietors have resolved to oppose Captain Nolan, the "Home Rule" candidate, who has the support of the priests, by all means in their power, and have selected Captain Trench as their champion.

THE DREAD OF THE LASH.—A case illustrating the dread of the lash entertained by criminals occurred at the Newcastle Assize on Wednesday. A man named John Smith was convicted of garrotting. It was proved that he had already been in gaol for a similar offence committed in 1864, and Mr. Baron Pigott, in sentencing him, took cognisance of this fact. In conclusion, his lordship told Smith that he would be sent to penal servitude for seven years and receive eighteen cuts with the cat-o-nine-tails. Upon this the prisoner begged hard for an alteration of the sentence:—"I hope you will give me the seven years," he pleaded; "but, for mercy's sake, don't flog me, my lord!" To this Mr. Baron Pigott replied that he had taken into account the nature of the prisoner's constitution and his stature, and had mitigated the number of lashes accordingly; he did not wish to be severe, but an example was necessary.

A physician asking the renewal of a bill gave as a reason, "We are in a horrible crime, there is not a sick man in the district."

Gleanings.

A Philadelphia paper says:—"It is a great waste of raw material to put ten dollars' worth of beaver over ten cents' worth of brains."

Before hanging a man in Louisiana they let from fifteen to forty reporters for the newspapers "interview" him for three weeks. The poor fellow is not only willing but anxious to be hanged.

"I wonder," said a gentleman at a dinner-party, "why Bonaparte should choose a watchmaker to be his private secretary?" "Oh," exclaimed another, "he required him to make minutes."

A Boston paper relates that "thirty-seven enthusiastic members of the Massachusetts Society for the Prevention of Cruelty to Animals made one horse draw them last week to a concert in aid of the association at Salem."

TRANSATLANTIC EUPHEMISMS.—An affray in which one gambler blazed away at another several times and killed an innocent man, is called by a Missouri paper "a careless use of fire-arms." "Administering lead through a tube" is what the papers call it in Michigan.

The following epitaph is to be found in the church of Areley Kings, near Stourport:—"Here lieth the body of William Walsh, gentleman, who died the third day of November, 1702, aged eighty-six, son of Michael Walsh, of Great Shelsley, who left him a fine estate in Shelsley, Hartlebury, and Areley; who was ruined in his estate by three Quakers, two lawyers, and a fanatic to help them."

The Evangelist states that there are in New York at least four Presbyterian churches, each one of which spends more in the salary of its pastors, support of the choir, &c., than it costs to conduct the whole business of the Presbyterian Board of Foreign Missions, which extends its operations to all parts of the earth.

The following story which is now in circulation, must be taken, of course, *cum grano*. Lord Westbury recently asked Sir William Erle why he did not attend on the Judicial Committee. Sir William excused himself on the ground that he was deaf, and old, and stupid. "Oh," replied Lord Westbury; "that does not matter at all. Colville is as deaf as a post; I am old; and as for old Colonsay, he's as stupid as an owl."

No EQUATOR.—An ignorant lecturer explained the passage of the Red Sea by saying that the Israelites crossed on the ice. "There is no ice under the equator!" exclaimed an auditor. "Ladies and gentlemen," retorted the lecturer, "the event to which I refer happened thousands of years before there were any geographers in the world, and consequently before there was any equator. I think, my friends, that I have answered the gentleman completely."

Births, Marriages, and Deaths.

MARRIAGE.

DE ROVERE-THOMAS.—December 14, by licence, at Hanover Chapel, by the father of the bride, Jules André De Rovere, to Annie, second daughter of the Rev. R. Thomas, Hanover, near Abergavenny. No cards.

DEATH.

REYNOLDS.—Dec. 7, Mr. Richard Reynolds, of Paxford, near Blockley, aged 61.

BANK OF ENGLAND.

(From Wednesday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, Dec. 13.

ISSUE DEPARTMENT.

Notes issued	£38,990,815	Government Debt.	£11,015,100
		Other Securities ..	3,984,900
		Gold Coin & Bullion	23,990,815
		Silver Bullion	
	£38,990,815		£38,990,815

BANKING DEPARTMENT.

Proprietor's Capital	£14,553,000	Government Securities, (inc. dead weight annuity)	£15,001,028
Reserve	3,085,442	Other Securities ..	15,908,223
Public Deposits ..	7,857,507	Notes	14,985,140
Other Deposits ..	20,664,692	Gold & Silver Coin	664,301
Seven Day and other Bills	418,051		
	£46,558,692		£46,558,692

Dec. 14, 1871.

Geo. Forbes, Chief Cashier.

BREAKFAST.—EPPE'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Eppe has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills."—Civil Service Gazette. Made simply with Boiling Water or Milk. Each packet is labelled—"James Eppe & Co., Homoeopathic Chemists, London." Also, makers of Eppe's Cacaoine, a very thin beverage for evening use.

KINAHAN'S LL WHISKY.—This celebrated and most delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the words "Kinahan's LL Whisky," on seal, label and cork. Wholesale Depot, 6A, Great Titchfield-street, Oxford-street, W.

HOLLOWAY'S PILLS.—LUNGS, LIVER, AND KIDNEYS.—A large number of internal maladies arise from obstructions over the removal of which these celebrated pills exercise the most perfect control. A course of them is strongly recommended as a remedy for almost all chronic affections, as liver complaint, congestion of the lungs, torpidity of the liver, other functional disorders which cause much present suffering, and, if neglected, lay the foundation for incurable diseases. Holloway's Pills are especially adapted for the young and delicate; their gentle and purifying action places them above all other medicines. In indigestion, nervous affections, gout, and rheumatism these pills have raised for themselves a universal fame. They expel all impurities from the blood, and they restore cheerfulness and vigour.

Markets.

CORN EXCHANGE, MARK LANE, Monday, Dec. 18.

Supplies of English wheat in to-day's market was small, and only moderate arrivals of foreign are offering ex ship. The trade was quite inactive, and a retail business was done in both English and foreign wheat at barely the same prices as this day week. Flour met a dull sale, and was without change in prices. Peas and Beans were 1s. lower. Barley and maize sold slowly at late rates. The arrivals of oats were moderate, but the trade partook of the dullness in all other articles, and prices were 6d. lower from the quotations of last week. At the ports of call large arrivals are reported. Samples are not generally to hand, and prices of cargoes are unsettled, with lower tendency.

BREAD, Saturday, Dec. 16.—The prices in the Metropolitan are, for Wheat Bread, per 4 lbs. loaf, 7½d. to 8d.; Household Bread, 6½d. to 7d.

METROPOLITAN CATTLE MARKET, Monday, Dec. 18. The total imports of foreign stock into London last week amounted to 4,065 head. In the corresponding week in 1870 we received 11,157; in 1869, 7,918; in 1868, 3,916; and in 1867, 7,614 head. A quiet tone has pervaded the cattle-trade to-day. The supply of beasts has been only moderate; but, as butchers have already supplied their wants, there has been very little demand for any breed, and prices have experienced a sharp reaction, being from 2d. to 4d. per 8lbs. lower than on Monday last. The best Scots and crosses have sold at from 5s. 6d. to 5s. 8d. per 8lbs. From Lincolnshire, Leicestershire, and Northamptonshire we received about 1,000 Shorthorns, &c., from other parts of England about 250 various breeds, and from Scotland about 130 Scots and crosses. In the sheep market there has been an absence of any prominent feature. The supplies have been short, but the trade has been dull. Choice downs have fallen 2d. In other breeds the decline has been more marked. The top price has been 6s. 8d. to 6s. 10d. per 8lbs. For calves there has been only a moderate inquiry at about rate rates. Pigs have been in limited request at previous quotations. As Christmas-day falls on Monday next, the market will be held on the following day (Tuesday).

Per 8lbs., to sink the offal.

	s.	d.	s.	d.		s.	d.	s.	d.
Inf. coarse beasts	3	6	4	2	Pr. coarse woolled	6	2	6	6
Second quality	4	8	5	4	Prime Southdown	6	8	6	10
Prime large oxen	5	4	5	6	Large coarse calves	4	0	5	0
Prime Scots	5	6	5	8	Prime small	5	4	6	0
Coarse inf. sheep	4	6	5	0	Large hogs	3	6	4	0
Second quality	5	4	6	0	Neat sm. porkers	4	0	4	8

METROPOLITAN MEAT MARKET, Monday, Dec. 18.—The supplies have been moderate. The trade has been slow, at drooping prices. The imports into London last week consisted of 83 packages from Rotterdam, 900 Hamburg, and 181 Harlingen.

Per 8lbs. by the carcase.

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior beef	3	4	4	0	Middling do.	4	0	4	4
Middling do.	4	2	4	4	Prime do.	4	8	5	0
Prime large do.	4	6	4	8	Large pork	3	0	3	8
Prime small do.	4	10	5	0	Small do.	3	10	4	4
Veal	5	4	6	0	Lamb	0	0	0	0
Inferior Mutton	3	8	4	0					

PROVISIONS, Monday, Dec. 18.—The arrivals last week from Ireland were 766 firkins butter and 4,208 bales bacon, and from foreign ports 30,555 packages butter and 778 bales bacon. The Irish butter market ruled low last week, with few transactions. Foreign butter sold slowly at late rates. The bacon market ruled very slow during last week, and prices declined fully 4s. per cwt., with the exception of Hamburg, which remained without alteration owing to short supply. Waterford orders charged 46s. free on board; the reduction in price led to mere buying, and the impression is that prices have seen their lowest.

COVENT GARDEN MARKET, Friday, Dec. 15.—Business generally, and especially the West-end trade, is very depressed, in consequence of the illness of H.R.H. the Prince of Wales, so that our demand for choice goods is very limited. The country trade has not been so much influenced, though we have not had so many provincial dealers as usual at this season. Trade in the potato market is rather better.

HOPS.—BOROUGH, Monday, Dec. 18.—There is no new feature to remark in our market, which continues quiet, with prices nominally firm. The remainder of new hops now unsold consists principally of medium qualities, fine sorts being exceedingly scarce. The Belgian market is active, with firm rates, and other continental markets continue quiet but firm. Latest advices from New York quote a somewhat better feeling, although transactions continue small. Mid and East Kent, 10½, 12½, to 16½ 16s.; Weald, 8½, 10½, 9½, to 10½ 10s.; Sussex, 7½, 5½, 8½, to 9½ 9s.; Farnham and country, 11½, 13½, to 16½. Yearlings—Mid and East Kent, 3½, 4½, 4s., to 6½ 10s.; Weald of Kent, 3½, 4½, 5½ 15s.; Farnham and country, 4½, 10s., 6½, to 7½; Old, 1½, 5s., 1½ 10s., to 2½.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Dec. 18.—Large supplies of potatoes have been on sale. The demand has been heavy at late rates. The imports into London last week consisted of 227 tons 298 sacks from Dunkirk, and 84 tons from other ports; 98 tons from St. Malo, 3 bags from Königsberg. Regents, 70s. to 120s. per ton; Flukes, 105s. to 135s. per ton; Rocks, 85s. to 95s. per ton; Victorias, 110s. to 125s. per ton; French, 65s. to 85s. per ton.

SEED, Monday, Dec. 18.—The trade in cloverseed was of a very limited character, the supplies of English being very limited, and buyers procrastinating their purchases, as usual at this period of the year. High prices are, however, demanded for all fine qualities of English red. In trefoil no quotable change. White and brown Mustardseed were held on former terms, but purchased slowly. Canaryseed realised the values of last week for both English and foreign. Choice English rapeseed still commands high values, but is taken off in small lots for future use. Grass seeds are creeping up in value.

WOOL, Monday, Dec. 18.—English wool market has been steady in tone; business has not been extensive, but choice qualities have commanded a fair amount of attention, at full prices.

OIL, Monday, Dec. 18.—Linseed oil has sold slowly. For-rapeseed there has been a firm demand. Other oils have sold slowly.

TALLOW, Monday, Dec. 18.—The market has been steady. Y.C., spot, 49s. 3d. per cwt. Town tallow, 47s. net cash.

COAL, Monday, Dec. 18.—1s. reduction on last day's sales. Market very heavy. Hettons, 23s.; Hettons Lyons, 21s. 9d.; Hartlepool, original, 23s.; East Hartlepool, 22s. 6d.; Hartlepool, 22s. 3d. Ships fresh arrived, 67; ship left from last day, 1. Ships at sea, 20.

Advertisements.

LECTURES.—The NATIONAL EDUCATION LEAGUE requires the services of SEVERAL GENTLEMEN to attend Public Meetings, and deliver Lectures for the League. The highest references required. Apply, stating terms, to Francis Adams, Secretary, 17, Ann-street, Birmingham.

SCHOOL GOVERNESS WANTED.—At Fawbert and Barnard's School, Harlow, Essex, a YOUNG PERSON who thoroughly understands and is quite competent to undertake the duties of the School. There is a residence for the Governess at the School.—Apply by letter, stating terms, and giving references, on or before 1st Jan., 1872, to Mr. G. GIRLLING, Harlow, Essex. Must be a trained teacher. A certificated one preferred.

TO GOVERNESSES.—Wanted, after the Christmas Vacation, a Well-educated, experienced LADY, as Teacher of English and Music in a First-class School.—Apply by letter only to B. F., Farmery's, Post Office, Sydenham.

A YOUNG LADY, with four and a half years' experience, seeks a RE-ENGAGEMENT as ENGLISH GOVERNESS. Acquirements, thorough English (including advanced Arithmetic and Drawing), also French. Excellent references. Address, E. M., Post-office, Thaxted, Essex.

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